The seconde tome or volume of the Paraphrase of Erasmus vpon the newe testament: contey|nyng the Epistles of S. Paul, and other the Apostles. Wherunto is added a Para|phrase vpon the Reuelacion of S. Iohn. Impriented at London in Flete|strete at the signe of the Sunne by Edwarde Whitchurche, the xvi. daye of August.

Cum priuilegio ad imprimen|dum solum.

Anno do. 1549.

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❧ *To the most Excellent Prince,* our moste deare Soueraigne Lorde, Kyng Edwarde the sixte, by the grace of God Kyng of England, Fraunce and Irelande, defender of the faith, and in erth vnder Christe, of the Churche of Englande and Irelande the supreme head.

SO mercyfully dyd almightie God poure his manifolde benefites vpon hys people of Israell in the tyme of theyr deare Soueraigne Moses, that in consi|deracyon of so gracyous a god, who so louynglye had chosen them to himselfe afore all other people, done so greate thinges for them euen in the myddes amonge their enemies, so wonderfully deliuered them from the tyrannye of Egipte, so fatherlye noryshed them in the wildernesse, yea and not only gaue them the deare lyght of knowlege by o|penyng vnto them his holy lawe, but also sent them suche a gouernor, as a|boue al other Princes of the erth in his time (scripture witnessing the same) bare the name of faithfulnesse and louyng kyndnesse. (For as he was moste* feruente and erneste in the cause of God, so was he also moste gracyous to|ward hys subiectes.) They, I saye considering such euident demonstracy|ons of gods inestimable loue and fauor toward them, thought themselues moste bound (as the trueth was) euen of veray loue to serue hym agayne: whiche thing they notably declared, whan at the commaundement geuen them by theyr Soueraigne, they shewed them selues so willing, so glad, so cherefull, and so fre harted, to further the worke and settyng vp of the Ta|bernacle. To the whiche worke who so brought that he had, though it were but brasse, fyrre tre, or suche other thynges, farre vnder the estymacyon of golde, siluer or precious stone, was yet welcome and accepted for his vnfai|ned hert and good willes sake: As was also the poore wedow with her two* mytes. For as the holy Apostle Paul witnesseth, yf the mynde be willynge, it is accepted, accordynge to that a manne hathe, not accordynge to that he hathe not.

Whiche cherefull readynes of minde in those subiectes, as it came onely thorowe the mocion of the holy gooste: Euen so dyd it greately reioyce the heart of noble Moses. In so muche that (as the texte sayeth) whan he sawe how vniformely they brought theyr gyftes, and endeuored them selues to perfourme euery thing in the Tabernacle, according to the cōmaundement of the Lorde, he blessed them, that is to saye, commended and praised them for theyr labor: So well lyked he theyr doynges, and so well was he plea|sed withall. For suche godly prynces are so wedded to almighty god, so fer|uent in settinge forthe his honor, so ready to take paynes in redressing such thinges as are amysse, so desyrous to haue the house of god repayred, hys tabernacle set vp, his trewe seruice & worship restored, his people brought to the vnitie of faythe and loue in hym, and amonge them selues: that it is

theyr onely studye, delyte and pleasure to haue suche a louyng sorte of sub|iectes: who beholding and consideringe so greate godlynes and gracious di•posicion in theyr Soueraigne, muste nedes not onely aknowlage suche infinite kyndnesse of god in him, but also at the remembraunce thereof, la|boure and studie in theyr vocacion to shewe them selues agayne (and that gladlie) aswell thankefull to so mercifull a god, as obedient to so louynge a Prynce, and consequently of veray loue to serue them both, and to be chari|tably disposed to theyr neghbours: yea moste willynge to brynge that they haue, to the furtheraunce of gods honoure, to the repayringe of his house, and to the edifiyng of his true congregacyon and church. And though some laboures of such true subiectes be but rude, homely and vnperfecte, yet pro|ceade they of a mynde that is both willing to geue that it hathe, and de•i|rous also to do more then it yet is able to do.

Your highnesse, as high and chiefe Admirall of the great nauy of the lord of hoostes amongst vs, Principall Captaine and gouernour of vs all vnder hym, the moste noble ruler of his shippe, euen our most comfortable Noah, whom the eternal god hath chosē to be the bringer of vs vnto rest and qui|etnesse in him: your most Royall Maiestie (I say) going before in your Im|periall office, & hauyng after you your most intierly beloued vncle the Lord Protectours grace with the residue of your highnes worthy counsailours, your nobilitie, your clargie, your deputies and officers in all estates, with al other youre louyng subiectes: hath set vp your sayle already, and is so well forward on your most godlie iourney (the gracious winde of the holy gost seruing you) that it maketh many a faythfull subiecte of youres, according as his calling requireth, to come after a good pase: yea and to be aswel oc|cupied as he canne, and to do as good seruyce vnder you as to him is possi|ble, within the feare of god and your graces obedience. Your Royall Ma|iestie: to whome the high gouernaunce of youre realmes and dominions is committed, being most godly occupied with the prudent and wholsome ad|uyce and ministerie, of your noble vncle and counsail,

continueth stil in stop|ping vp the gappes, that Antichriste and his false doctryne hath made into the byneyarde of the Lorde: and to buyld agayne the walles of hys house, whiche thorowe ydolatrie, superstycyon, euel custome, and horryble abuses hathe bene broken downe. Truly youre noble actes and statutes, your pro|clamacions and iniunccions testifie the same. The godly Homelies and no|table worke of Erasmus Paraphrasis vpon the holy Euangelistes, if they be distinctelye red, and practised with suche discrecion, as youre highnesse hathe commaunded, they are worthy to be compared to the ryche Iewels, that Moses vsed to the pleasaūt garnishing of the Tabernacle. And as for the sacred Byble and volume of gods holy boke, set forth by your Maies|ties appoyntment, to be dewly practised in all holy exercyses within your churches: like as it is the fayrest floure of the garden & most precious perle of gods iewel house, euē so because your Maiestie as gods high minister in y•behalfe, hath so graciously made vs partakers therof, thorow your most vertuous proceadinges: we againe, acknowlege our selfes no lesse boūd to your Maiesty (as y• trueth is i dede) thē y• Israelites were first, to their so|ueraigne Moses for brīging thē out of Egipt. &c. & for setting vp of the ta|bernacle: And afterward, to noble king Iosias, not only for restoring thē a|gaine

the boke of y• law that was cast aside, but also for abolishing so great ydolatrie and sinne from among them. Who then would not be veray loth, to bryng nothing to this moste excellent worke, wherin youre Maiestie so godly proceadeth, like as youre moste noble father of moste famous memo|ry moste valeauntly begonne?

Certes, whan I loke behinde me, and call to remembraunce but euen the shorte daies of my tyme: how sore we haue bene blynded, seduced and hindred from the true waye of Christes doctrine: how strongly the wicked delusion of Antichriste (according to S. Paules prophecie) hath preuailed: what sectes of perdicion, what deuelishe doctrines, what straunge inuen|cions of corrupte menne, what vayne pylgremages, what offerynges and lyghtes to stockes and stones, what costly deckyng, lyckinge, censinge and worshipping of ymages, what horrible abusing of gods holy sacramentes, and good creatures, with thousandes moe inconueniences, that moste wic|ked beast of Rome hathe brought specially in to thys youre realme: howe shamefully and presumtuously (euen after the nature of proude Lucifer) he hathe vsurped the Imperiall power therof: how horryblye he hathe abu|sed the Maiestie of the kynges (your highnesse moste noble progenitours) in this your realme of Englande: howe cruelly also and vnreuerently he and his hathe dealte with theyr moste Royall personnes: yea and howe the•ishlye (vnder the colour of gods seruyce) he hath robbed both them and theyr good herted subiectes of theyr substaunce & goodes: Thus my moste deare soueraigne, whan I remembre this moste lamentable case, wherein your graces realme hath bene, and considre now againe on the other syde, the

moste pleasaunt shape and bewtifull face of the same (as conce•nynge the deare knowlege of god in your Maiesties most gracious proceadinges) moste like vnto the prosperous raigne of the blessed kinge Iosias, I fynde myselfe most dette bound (and so doe all other youre graces trewe subiec|tes esteme them selues without doubte,) not onely with all thankefulnesse moste humbly to embrace suche inestymable kyndnesse of God, but also to sprede the same abrode: and that in suche a godly and quyet sorte, as maye serue moste to the sainctifiyng and halowing of hys holy name, to the fur|theraunce of hys kingdome, & to the encoraging of other men to increase in the knowlage of his good pleasure and will, and gladly to obeye the same.

Considering then that your Maiestie is in the saide most godlie worke of the Lordes Tabernacle all ready, youre worthy counsaillours, officers, seruauntes, and other your heauenly endewed subiectes bothe of the clar|gie & of the laitie, bringing to the same, some gold, some siluer, some brasse, sum other presentes. &c. according to the measure of such giftes as Almigh|tie god hath richely reposed in them: youre trew and faithfull subiectes the Translatours and Printer of this right fruteful volume, cōteining the Pa|raphrasis of the famous Clarke Erasmus vpon the Epistles of the holy A|postles, moste humblye offre vnto your highnesse, their trewe and faithfull diligence herein: and that with such chereful hertes, glad and good willes, as they trust youre Royall. Maiestie (after the ensample of noble Moses) will bothe blesse and graciously accepte: According as your pryncely benig|nitie can not but fauoure those that desyre none other wyse to spende theyr time, saue onely as may be moste to the glory of god, and to the discharge of

the duties of the vnfayned loue and obedience, that they within hys feare, do owe to your grace.

The comfortable remembraunce of the whiche moste vertuous dispo|sicion in your Royall Maiestie: hathe greatly encoraged me (as I was de|syred) moste humblye to wryte thys litle epystle vnto the same: and not so muche to be afrayed thus to doe, at the respecte of myne owne greate vn|worthynesse, as I was moued therto thorowe the most plentifull grace of almightie god and incomparable clemencye, whiche is so notablye placed in your highnesse. For all we your graces trewe, faythfull and louynge sub|iectes that beholde and se, how lyke ye are vnto the auncient Kynges and Princes, (as Moses, Iosua, Dauid, Iosaphat, Ezechias, Iosias, and such other,) in the moste rightfull and wholesome administracion of your highe Imperiall office, can not, but as to oure greate comforte we finde it all rea|dy, euen so still to loke for like prosperous successe of welth & felicitie with increase and contynuaunce. Whiche in dede muste nedes ensue and folowe amongst vs, yf thorowe the wicked perswasyon of Sathan, and corrupte examples of the world, we our selues increase not in vnthankfulnesse.

As for your moste Royall Maiestie: like as it is called of God to thys supreme office of gouernyng his people, and enclyned by the moste blessed mocion of his holy spirite still to excute the same in al gracious wise: Euen so proceading therin, your highnesse may be assured, to haue the same most gracious defence from god, with like prosperous increase of his moste ex|cellent giftes, that the sayd noble kinges were partakers of. The eternall & euerliuing god, possessor of heauen and erthe, strengthen and establish your highnesse in suche sorte as maye be moste to the glory of his holy name, to the increase of his kyngdome, to the cherefull perfourmynge of hys wyll, to the honour and quietnesse of your Maiestie: and fynallye to the comforte and welthe of all youre louynge subiectes.

Your Maiesties most hum|ble and faithfull subiecte Myles Couerdall.

Amen.

A prologe vpon the Epistle of Sainct Paule to the Romaynes.

FOr as much as thys epistle is the principall and moste excellente parte of the newe testament, and moste pure Euangelion: that is to saye, glad tydinges and that we call Gospell: and also a light and a waye in vnto the whole scripture: I thinke it mete, that eue|ry Christen man not only know it by rote and without the boke: but also exercyse hym selfe therein euermore continually, as with the dayly breade of the soule. No man verely can rede it to ofte, or studye it to well: for the more it is studyed the easier it is, the more it is shewed, the pleasanter it is, and the more groundely it is serched, the precyouser thynges are founde in it, so greate treasure of spirituall thynges lyeth hyd therin.

I will therfore bestowe my laboure and diligence thorow this lytel pre|face or Prologue, to prepare a waye in there vnto, so farforth as God shal geue me grace, that it maye be the better vnderstande of euery man. For it hathe bene hetherto euyll darckened with gloses and wonderfull dreames of Sophisters, that no man coulde spie out the entent and meaning of it. Which neuerthelesse yet of it selfe is a bryght lyght, and sufficient to geue light vnto all the scripture.

Fyrst we muste marke diligentlie the maner of speaking of the Apostle, and aboue all thing know what Paul meaneth by these wordes, the Law, Syn, Grace, Faith, Righteousnes, Flesh, sprite, & such like, or els rede thou it neuer so ofte, thou shalt but lose thy labour. This word Law may not be vnderstand here

after the cōmune maner, & to vse Paules terme, after the maner of men or after mans waies: that thou wouldest say the law here in this place wer nothing but learning which teacheth what ought to be done & what ought not to be done: as it goeth with mans lawe where the law is fulfilled with outward workes only, though the herte be neuer so farre of. But God iudgeth the grounde of the heart, yea and the thoughtes and the secret monynges of the mynde, & therfore his lawe requyreth the grounde of the herte & loue from the botome therof, & is not contente with the out|warde worke onely: but rebuketh those workes most of all whiche spring not of loue, from the ground and low botome of the herte: though they ap|pere outward neuer so honest and good. As Christ in the Gospel rebuketh the Pharises aboue al other that were open sinners, and calleth them ypo|crites, that is to saye simulars and painted sepulcres. Which Pharises yet lyued no men so pure, as perteyning to the outewarde dedes and workes of the lawe: yea and Paul in the thyrd Chapter of hys epistle vnto the Philippians confesseth of hym selfe, that as touchynge the lawe he was suche a one as no man coulde complayne on, and not withstanding was yet a murderer of the Christen, persecuted them, and formented them so sore, that he compelled them to blaspheme Christ, & was all together mercilesse, as many which now fayne outwarde good workes, are.

For this cause the .cxv. Psalme calleth all men lyars, because that no

in anne kepeth the lawe from the grounde of the herte, nether can kepe it, though he appeare outward full of good workes.

For all men are naturally enclyned vnto euyll, and hate the lawe. We fynde in oure selues vnlust and tediousnes to do good, but lust and delecra|cion to do euyll: Nowe where no fre lust is to do good, there the botome of the hert fulfilleth not the lawe, and there no doubte is also sinne, and wrath is deferued before God, though there be neuer so greate an outwarde shew and appearaunce of honest liuinge.

For this cause concludeth saynte Paule in the seconde Chapter, that the Iewes are al sinners and transgressors of the lawe, though thei make men beleue, thorow ypocrisy of outwarde workes, how that they fulfil the law, and sayeth that he onely whiche doeth the lawe, is righteous before God, meanyng therby that no man with outward workes fulfilleth the lawe.

Thou (•ayeth he to the Iewe) teachest, a mā should not breake wedlocke, & yet breakest wedlocke thy selfe. Wherin thou iudgest an other man, therin condemnest thou thy selfe, for thou thy self doest euen the very same thinges which thou iudgest. As though he woulde saye, thou liuest outwardly well in the workes of the lawe, and iudgest them that liue not so. Thou teachest other menne, and seest a moote in an other mannes eye, but art not ware of the

beame that is in thyne owne eye. For though thou kepe the lawe out|wardly with workes, for feare of rebuke, shame and punnyshment, eyther for loue of rewarde, vauntage and vayne glory: yet doest thou all without luste and loue towarde the lawe, and haddest leuer a greate deale other|wise do, yf thou diddest not feare the lawe, yea inwardly in thine hert thou wouldest that there were no lawe, no nor yet God, the auctor and vengear of the lawe, yf it were possible: so paynefull it is vnto the to haue thyne ap|petites refrayned, and to be kepte downe.

Wherfore then it is a plaine conclusion, that thou from the ground and bo•ome of thine hearte, arte an enemy to the lawe: what preuayleth it now, that thou teacheste an other man not to steale, when thou thyne owne selfe arte a thefe in thyne hert, & outwardly wouldest faine steale yf thou durst? though that the outward dedes abyde not alwaye behinde with suche ipo|crites and dissimulars, but breake forth amonge euen as an euyll scabbe or a pocke cannot allwayes be kepte in with violence of medicine.

Thou teachest an other man, but teachest not thy selfe, yea thou woteste not what thou teachest, for thou vnderstandest not the lawe a right, howe that it cannot be fulfilled & satisfyed, but with an vnfained loue & affeccion, so greately it cannot be fulfylled with outwarde dedes and workes onely. Moreouer the lawe encreaseth synne, as he sayeth in the fyfte Chapter, be|cause that man is an enemye to the lawe, for as muche as it requyreth so many thynges clene contrarie to his nature, whereof he is not able to ful|fyll one pointe or title, as the lawe requireth it. And therfore are we more prouoked, and haue greater lust to breake it.

For whiche causes sake he sayeth in the seuenth Chapter, that the law is spirituall: as though he woulde saye, yf the lawe were fleshlye and but mans doctrine, it myght be fulfylled, satysfyed and stylled with outwarde dedes. But nowe is the lawe gostly, and no man fulfilleth it, excepte that all that he doeth, springe of loue from the botome of the hert. Suche a newe

herte and lusty corage vnto the lawe warde, canste thou neuer come by of thyne owne strength and enforcement, but by the operacion and workinge of the spirite.

For the spirite of God only maketh a manne spiritual and lyke vnto the lawe, so that now henceforth he doeth nothinge of feare or for lucre or van|tages sake, or of vayne glory, but of a fre hert, and of inwarde lust. The law is spirituall and wil be bothe loued and fulfylled of a spirituall hearte, and therfore of necessitie requireth it the spirite that maketh a mannes her fre, and geueth him lust and courage vnto the lawe ward. Where such a spirite is not, there

remayneth synne, grudginge and hatred agaynste the lawe, which lawe neuerthelesse is good, righteous and holy.

Acquaynte thy selfe therfore with the maner of speaking of the Apostle, and let this now sticke faste in thyne herte, that it is not bothe one, to do the dedes and workes of the lawe, and to fulfyll the lawe. The worke of the lawe is, what so euer a manne doeth or can do of his owne free wyll, of his owne proper strength and enforsyng. Not withstandyng though there bee neuer •o greate workinge, yet as longe as there remayneth in the hearte, vnluste, tediousnes, grudgynge, grife, payne, lothsumnes, and compulsion toward the law, so long are all the workes vnprofitable, lost, yea and dam|nable in the sight of God. This meaneth Paul in the thirde Chapter where he sayeth, by the dedes of the lawe shall no fleshe bee iustyfyed in the sight of God. Hereby perceauest thou that those sophisters are but deceauers, which teache that a manne maye, and muste prepare him selfe to grace and to the fauoure of God with good workes, before he haue the spirite and true faithe of Christe. Howe can they prepare them selues vnto the fauoure of God, and to that whiche is good, when they them selues can do no good, nor cannot once thinke a good thought or consent to do good, the deuyl pos|sessing their hertes, myndes and thoughtes captiue at his pleasure? Canne those workes please God thynkest thou, whiche are done with gryfe, payne and tediousnes, with an euyll wyll, with a contrary and grudgyng mynde? O holy sayncte Prosperus, how myghtely with the scripture of Paul, dyd|dest thou confound this heresie, aboute (I trowe) a twelue hundred yeares a goo, or there vpon.

To fulfill the lawe, to do the workes therof, and what soeuer the lawe commaundeth, with loue, lust, and inwarde affeccion and delectacion: and to lyue godly and wel, frely, wyllingly, and without compulsyon of the lawe, euen as though there were no lawe at all: Such lust and free libertie to the lawe, cometh onlye by the workynge of the spirite in the herte, as he saieth in the fyrst Chapter.

Nowe is the spirite none other wise geuen then by faithe onely, in that we beleue the promises of God, without wauering, how that God is true, and wyll fulfyll all his good promyses towarde vs for Christes bloudes sake, as it is playne in the .i. Chapter. I am not ashamed (sayeth Paul) of Christes gladde tydynges, for it is the power of God vnto saluacion to as many as beleue. For attonce and together euen as we beleue the glad ty|dynges preached to vs, the holy goste entreth into our hertes, and lowseth the bondes of the deuyl, whiche before possessed o••e hertes in captiuitie, & helde them that we coulde haue no lust to the will of God in the lawe. And as the spirite commeth by fayth only, euen so faythe commeth by hearygne

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the worde or glad tydynges of God, when Christe is preached how that he is Gods sonne and man also, dead and risen again for our sakes: as he sai|eth in the .iii.iiii. and .x. Chapters. All our iustifying then commeth of fayth, and fayth and the spirite come of God and not of vs.

When we saye, faythe bringeth the spirite, it is not to bee vnderstande, that faith deserueth the spirite, or that the spirite is not present in vs before fayth. For the spirite is euer in vs, and faythe is the gyfte and workyng of the spirite. But thorow preaching the spirite beginneth to worke in vs. And as by preachinge the lawe, he worketh the feare of God, so by preachynge the glad tydinges, he worketh faythe. And nowe when we beleue and are come vnder the couenaunt of God, thē are we sure of the spirite, by the pro|myse of God, and then the spirite accompaineth fayth inseperablie: and we begynne to fele his workinge. And so faythe certifyeth vs of the spirite, and also bringeth the spirite with her, vnto the workynge of all other gyftes of grace, and to the working oure of the rest of oure saluacion, vntill we haue all to gether ouercome synne, death, hell and Satan: and are come vnto the euerlastynge lyfe of glory. And for thys cause saye we: faythe bryngeth the spirite.

Hereof commeth it, that faythe onely iustifieth, maketh righteous, and fulfilleth the law: for it bryngeth the spirite thorow Christes deseruynges, the spirite bryngeth luste, looceth the hert, maketh him free, setteth him at libertie, and geueth him strength to worke the dedes of the lawe with loue, euen as the lawe requireth. Then at the last out of the same faythe so wor|kynge in the herte, springe all good workes by their owne accorde. That meaneth he in the thyrde Chapter: for after he hath cast awaye the workes of the lawe, so that he soundeth as though he woulde breake and disanull the lawe thorow faythe: he aunswereth to that myght be layde agaynste, saying: we destroy not the lawe thorow faythe: but mayntyene, further, or stablyshe the lawe thorow faythe. That is to saye, we fulfyll the lawe tho|row faythe.

Synne in the scripture is not called that outwarde worke onely com|mitted by the body, but all the whole busynes and what soeuer accompa|nieth, moueth or stereth vnto the outwarde dede, and that whence the wor|kes springe: as vnbelefe, pronenes and redines vnto the dede in the ground of the herte, with all the powers, affeccions and appetytes, wherwith we can but synne. So that we saye, that a man then sumeth, when he is caried awaye hedlonge into synne, all to gether as muche as he is of that poy|son, inclynacion and corrupte nature, wherin he was conceyued and borne. For there is none

outwarde synne committed, excepte a manne be caryed a|waye all together, with lyfe, soule, herte, bodye, luste and mynde therunto. The scripture loketh singularly vnto the herte and vnto the rote and origi|nall fountayne of all synne, whiche is vnbelefe in the botome of the herte. For as faythe onely iustifieth and bryngeth the spirite and luste vnto the outwarde good workes, euen so vnbelefe only damneth and kepeth out the spirite, prouoketh the fleshe, and stereth vp luste vnto the euyll outwarde workes, as happened to Adam and Eua in Paradise. Genesis .iii.

For this cause Christ calleth synne vnbelefe, and that notably in the .xvi. Chapter of sainct Iohn. The spirite sayeth he, shall rebuke the worlde of

synne, because they beleue not in me. And Iohn .viii. he sayeth: I am the lyght of the world. And therfore in the .xii. of Iohn he byddeth them while they haue light, to beleue in the light, that ye may be the chyldren of light: for he that walketh in darkenes woteth not whither he goeth. Nowe as Christ is the light, so is the ignoraunce of Christ that darkenes wherof he speaketh: in whiche he that walketh, woteth not whither he goeth: that is, he knoweth not howe to worke a good worke in the syght of god, or what a good worke is. And therefore in the .ix. he sayeth, as longe as I am in the worlde, I am the lyght of the worlde: but there cometh nyght when no manne can worke: which nyght is but the ignoraunce of Christ, in which no man can se to do any worke that pleaseth God. And Paul exhorteth, E|phesi .iiii. that they walke not as other hethen whiche are straungers from the lyfe of god, thorow the ignoraunce that is in them. And agayne in the same Chapter. Put of (saieth he) the olde man whiche is corrupt thorowe the lustes of erroure, that is to saye ignoraunce. And Rom .xiii. Let vs caste away the dedes of darckenes: that is to say, of ignoraunce & vnbeleue. And i. Pet .i. Fassion not your selues vnto youre olde lustes of ignoraunce. And .i. Iohn .ii. He y• loueth his brother dwelleth in light: & he that hateth his bro|ther walketh in darckenes, and woteth not whither he goeth, for darcknes hathe blynded his eyes. By lyght he meaneth the knowledge of Christ, and by darckenes, the ignoraunce of Christe. For it is impossyble that he that knoweth Christe truly, shoulde hate his brother.

Furthermore, to perceaue this thing more clearly, thou shalt vnderstande, that it is impossible to sinne any synne at all, excepte a man breake the first commaundemente before. Nowe is the first commaundement deuyded in|to two verses: Thy Lorde God is one God, and thou shalt loue thy Lorde God with al thine heart, with al thy soule, with al thy power, & with al thy might. And the whole cause why I synne against any inferiour precepte, is that this loue is not in mine hearte: for wer this loue wrytten in my heart, and were full and perfecte in my soule, it would kepe mine heart from con|sentinge vnto any synne. And the whole and onely cause why thys loue is not wrytten in our

heartes, is that we beleue not the fyrste parte, that our Lorde God is one God. For wist I what these wordes, one Lorde and one God meaneth: that is to saye, yf I vnderstode that he made all, and ruleth all, and that what soeuer is done to me, whether it bee good or bad, is yet his will, and that he onely is the Lorde that ruleth and doeth it: and wist thereto what this worde myne meaneth: that is to saye, yf myne heart be|leued and felte the infinite benefytes and kyndenes of God to me warde, and vnderstode and ernestly beleued the manyfolde couenauntes of mercy, wherwith God hathe bounde him selfe to be mine, wholy and all together, with all his power, loue, mercye, and might, then shoulde I loue him with all myne heart, soule, power, and myght, and of that loue euer kepe his commaundementes. So se ye now that as faythe is the mother of al good|nes and of al good workes, so is vnbelefe the grounde and rote of all euyll, and all euyll workes.

Finally, yf any man, that hath forsaken sinne and is conuerted to put hys trust in Christe, and to kepe the lawe of god, doth fall at a time: the cause is, that the fleshe thorowe negligence hathe choked the spirite, and oppressed

her, and taken from her the foode of her strength: whiche fode is her medi|tacion in God and in his wonderfull dedes, and in the manyfolde couenaū|tes of his mercye.

Wherfore then before all good workes, as good frutes, there muste ne|des be faythe in the heart whence they springe. And before al bad dedes, as bad frutes, there muste be vnbelefe in the hearte, as in the ro•e, fountayne, pith and strength of all synne. Which vnbelefe and ignoraunce is called the head of the serpent and of the olde dragon, which the womans seed Christ, must treade vnder fote, as it was promysed vnto Adam.

Grace and gyft haue this difference. Grace properly is Goddes fauoure, beneuolence or kinde mind, which of his owne selfe, without desecuyng of vs, he beareth to vs: wherby he was moued and enclined to geue Christ vn|to vs, with all his other gyftes of grace. Gyfte is the holy goost & his wor|king whome he powreth in to the heartes of them, on whome he hath mer|cy, and whome he fauoureth. Though the gyftes of the spirite encrease in vs daylye, and haue not yet their full perfeccion: yea and though there re|mayne in vs yet euyil lustes and synne whiche fight against the spirite, as he sayeth here in the .vii. Chapter, and in the .v. to the Galathians, and as it was spoken before in the .iii. Chapter. of Gene. of the debate betwene the womans seed, and the sede of the serpent: yet neuerthelesse Gods fauoure is so great, and •o strong ouer vs for Christes sake, that we are counted for full whole and perfecte before God. For Goddes fauour towardes vs, de|uydeth not her selfe, encreasinge a lytell and a lytell, as do the gyftes, but receaueth vs whole and al together in full loue for Christes sake, our inter|cessor and mediatour, and because that the gyftes of

the spirite and the ba|tayle betwene the spirite and euyll lustes, are begonne in vs al ready.

Of this now vnderstandest thou the .vii. Chapter. where Paul accuseth him selfe as a synner, and yet in the .viii. Chapter sayeth, there is no damna|ciō to them that are in Christ, and that because of the spirite, and because the giftes of the spirite are begonne in vs. Sinners we are because the fleshe is not full kylled and mortified. Neuerthelesse in as muche as we beleue in Christ, and haue the earnest and beginning of the spirite, and woulde fayne be perfecte, God is so louinge and fauourable vnto vs, that he will not loke on suche synne, nether will counte it as sinne, but will deale with vs accor|ding to oure belefe in Christ, and according to his promyses, which he hath sworne to vs, vntyll the synne be full slaine and mortified by deathe.

Faythe is not mans opynyon and dreame, as some ymagin and fayne, when they heare the storie of the gospell. Which when they se that there fo|low no good workes nor mendement of liuing, though they heare, & yet can bable many thinges of fayth, then they fall from the right waye and saye, fayth only iustifyeth not, a manne must haue good workes also, yf he will be righteous and safe. The cause is, when they heare the Gospell or glad tydinges, they fayne of theyr owne strength certayne ymagynacyons and thoughtes in theyr hertes, saying: I haue hearde the Gospell, I remembre the storie, •o I beleue. And that they counte righte faythe, which neuerthe|lesse as it is but mans ymaginacion and faininge, euen so profiteth it not, ne|ther folow there any good workes or mendement of liuyng.

But right fayth is a thinge wroughte by the holy gooste in vs, whiche

chaungeth vs, turneth vs in to a newe nature, and begetteth vs a newe in God, and maketh vs the sonnes of God, as thou redest in the fyrst of Iohn, and killeth the olde Adam, and maketh vs altogether newe in the hearte, mynde, will, lust and in al oure affeccions and powers of the soule, the holy gost euer accompanying her and rulinge the hearte. Faith is a liuely thing, mightie in working, valiaunt and stronge, euer doing, euer frutefull, so that it is vnpossible that he whiche is endued therewith, shoulde not worke al|wayes good workes without ceasing. He axeth not whether good workes are to be done or not, but hathe done them all redy, ye• mencion be made of them, and is all waye doinge, for suche is his nature: nowe quicke faithe in his herte and liuely mouinge of the spirite driue him and stere him there|vnto. Whosoeuer doeth not good workes, is an vnbeleuynge person and faythlesse, and loketh round about, gropinge after fayth and good workes, & wotteh not what fayth or good workes meane, though he babil neuer so many thinges of fayth and good workes.

Faithe is then a liuely and stedfast truste in the fauoure of God, where|with we committe oure selues all together vnto God: and that truste is so surely grounded and stycketh so faste in our heartes, that a manne woulde not once doute of it, though he shoulde dye a thousande tymes therfore. And suche trust wrought by the hooly goost throughe faith, maketh a man glad, lusty, cherefull and true herted vnto God and to all creatures. By the meanes whereof, willingly and without compulcion he is glad and redy to do good to euery man, to do seruice to euery man, to suffer all thinges, that God may be loued and praysed, which hathe geuen him suche grace: so that it is impossible to separat good workes from faithe, euen as it is im|possible to seperate heere and burninge from fyre.

Therfore take hede to thy selfe, and beware of thine owne fantasies and ymaginacions, whiche to iudge of faith and good workes will s•me wyse, when in dede they are starke blinde and of al thinges most folysshe. Praye God that he wyll witesafe to worke faith in thyne herte, for else shalt thou remaine euermore faithlesse, fayne thou, ymagin thou, enforce thou, wrastle with thy selfe, and do what thou wilt or canst.

Righteousnes is euen suche fayth, and is called Goddes righteousnes, or righteousnes that is of valoure before God. For it is Goddes gyfte, and it altereth a man and chaungeth him to a newe spirituall nature, and ma|keth him fre and liberall to paye euery manne his duetie. For thorow faith is a manne purged of his sinnes, and obteineth luste vnto the lawe of God, wherby he geueth God his honour, and paieth him that he oweth him, and vnto men he doeth seruice willingly wherwith soeuer he can, and payeth euery man his dutie. Such righteousnes can nature, fre will and our owne strength neuer bring to passe. For as no mā can geue him selfe fayth, so can he not take away vnbelefe: howe then can he take awaye any thyng at all? Wherfore all is false ypocrisy & syn, what soeuer is done without faith, or in vnbelefe, as it is euident in the .xiii•. Chap. vnto y• Romains, though it ap|pere neuer so glorious or beautifull outwardes. Flesh & spirite mayst thou not here vnderstand, as though flesh were only that which pertaineth vnto vnchastitie, & the spirite that whiche inwardly pertaineth to the hearte: but Paul calleth flesh here, as Christ doth Iohn .iii. Al y^{t} is borne of flesh, y^{e} is to

were, the whole man with life, soule, body, witte, wil, reason, & whatsoeuer he is or doth within & without: because that these al, and all that is in man, study after the worlde and the fleshe. Call fleshe therfore whatsoeuer (as longe as we are without the spirite of God) we thinke or speake, of God, of fayth, of good workes, and of spirituall matters. Call fleshe also all wor|kes whiche are done withoute grace, and without the workynge of the spi|rite, howsoeuer good, holy and spirituall they seme to bee, as thou mayest proue by the .v.

Chap. vnto the Galathians, wher Paul numbreth worship|ping of ydols, witchecrafte, enuy and hate, amonge the dedes of the fleshe: and by the .viii. vnto the Romaynes, where he sayeth that the lawe by the reason of the fleshe is weake. Whiche is not vnderstande of vnchastitie one|ly, but of all sinnes, and moste specially, of vnbelefe whiche is a vice moste spirituall, and ground of all sinnes.

And as thou callest him, which is not renewed with the spirite and borne againe in Christ, flesh, and all his dedes, euen the very mocions of his heart and minde, his learning, doctrine & contemplacion of hie thinges, his prea|chinge, teaching and study in the scripture, bildinge of churches, foundinge of abbeys, geuyng of almes, masse, mattence & whatsoeuer he doth, though it seme spirituall & after the lawes of God: So contrary wyse call him spi|rituall which is renewed in Christ, and al his dedes which springe of faith, seme they neuer so grosse, as the washynge of the disciples fete, done by Christ, and Peters fishing after the resurreccion, yea and all the dedes of matrimony are pure, spirituall, yf they proceade of fayth, and whatsoeuer is done with ī the lawes of God, though it be wrought by the body, as the very wiping of shoes & such lyke, how soeuer grosse they appeare outward. Without suche vnderstandyng of these wordes, canste thou neuer vnder|stande this epistell of Paul, nether any other place in the holy scripture. Take hede therfore, for whosoeuer vnderstandeth these wordes other|wise, the same vnderstandeth not Paul, whatsoeuer he bee. Nowe will we prepare oure selues vnto the epistle.

For as muche as it becometh the preacher of Christes glad tydynges, fyrst thorowe openinge of the lawe to rebuke all thinges, and to proue all thinges synne, that procede not of the spirite and of fayth in Christ, and to proue all men sinners and children of wrath by inheritaunce, and how that to synne is theyr nature, and that by nature they cannot otherwise do then to synne, and therwith to abate the pryde of man and to brynge hym vnto the knowledge of him selfe, and of his miserye and wretchednes, that he might desyre helpe: Euen so doeth saynct Paul, and beginneth in the fyrst Chapter to rebuke vnbelefe and grosse synnes whiche all men se, as ydola|trye, and as the grosse synnes of the hethen were, and as the synnes nowe are of all them whiche liue in ignorance without fayth, and without the fa|uoure of God, and sayeth: The wrathe of God of heauen appereth thorow the Gospell vpon all men for their vngodlynes and vnholye liuynge. For though it be knowen and dayly vnderstande by the creatures, that there is but one God, yet is nature of her selfe, without the spirite & grace, so cor|rupt & so poisoned, that men nether can thanke him, nether worshippe him,

nether geue him his due honour, but blinde them selues & fall without cea|sing into worse case, euen vntyll they come vnto worshyppyng of ymages, and

workyng of shamefull synnes which are abominable and agaynst na|ture, and moreouer suffre the same vnrebuked in other, hauing delectacion and pleasure therin.

In the .ii. Chapter he proceadeth further, and rebuketh all those holye people also whiche without luste and loue to the lawe, lyue well outward|ly in the face of the worlde, and condemne other gladly, as the nature of al ypocrites is, to thinke them selues pure in respecte of open sinners, and yet hate the lawe inwardly, and are full of couetousnes and enuye, and of all vnclennes, Mat .xxiij. These are they whiche despise the goodnes of God, and according to the hardenes of theyr heartes, heape together for them selues the wrathe of God. Furthermore saynct Paul as a true expounder of the lawe, suffreth no man to be without sinne, but declareth that al they are vnder synne whiche of fre wil and of nature will liue well, and suffreth them not •o be better then the open synners, yea he calleth them harde her|ted and suche as cannot repente.

In the .iii. Chapter he mingleth both together, both the Iewes and the gentiles, and sayth that the one is as the other, both sinners: & no difference betwene them, saue in this onelye, that the Iewes had the worde of God committed vnto them. And though many of them beleued not theron, yet is goddes trueth and promise thereby nether hurte nor minished: and he ta|keth in hys waye and allegeth the sayinge of the .L. Psal. that God myght abyde true in hys woordes and ouercome when he is iudged. After that he returneth to hys purpose agayne, and proueth by the scripture that all men without difference or excepcion are synners, and that by the workes of the lawe no man is iustified: but that the lawe was geuen to vtter and to declare synne onely. Then he beginneth and sheweth the righte waye vnto rightewesnes, by what meanes men must be made righteous and safe, and sayeth: They are all synners and without prayse before God, and muste without their own deseruinges be made righteous thorow faith in Christ, whiche hathe deserued suche ryghteousnes for vs, and is become vnto vs Goddes mercy stole for the remission of synnes that are paste, therby pro|uing that Christes righteousnes which commeth on vs thorowe fayth, hel|peth vs onely. Whiche righteousnes sayeth he is now declared thorow the gospell, and was testified of before by the lawe and the Prophetes. Fur|thermore (sayeth he) the lawe is holpe and furdered thorow faithe, though that the workes therof with al theyr boste are brought to nought, and pro|ued not to iustifye.

In the .iiii. Chapter (after that now by the .iii. fyrste Chapters, the sin|nes are opened, and the waye of faythe vnto rigteousnes layde) he begin|neth to aunswere vnto certayne obieccions and cauillacions. And fyrste he putteth forthe those blynde reasons, whiche commonlye they that wilbe iustifyed by their owne woorkes, are wont to make when they heare that faythe onelye without woorkes iustifyeth, sayinge: shall menne do no good woorkes: yea and yf faythe onelye iustyfye, what nedeth a manne to studye for to do good workes? He putteth forthe therfore Abra|ham for an ensample, sayinge: What dyd Abraham with hys woorkes?

was al in vaine? came hys workes to no profyte? And so cōcludeth that A|braham without & before all workes was iustified and made ryghteous. In so muche that before the worke of circumcysion he was praysed of the scripture and called ryghteous by his fayth onely, Genelis .xv. So that he dyd not the worke of circumcision for to be holpe therby vnto ryghteous|nes, which yet God cōmaunded him to do, and was a good worke of obedi|ence: So in lyke wyse no doute none other workes help any thing at all vn|to a mans iustifyinge: but as Abrahams circumcysion was an outewarde signe whereby he declared his righteousnes which he had by faith, and his obedience and redynes vnto the wyll of God, euen so are all other good workes outwarde signes and outewarde frutes of fayth and of the spirit, which iustifye not a man, but that a man is iustifyed alredy before God in|wardly in the herte, thorowe faythe, and thorowe the spirite purchased by Chrstes bloud.

Herewith nowe stablysheth Sayncte Paul his doctryne of fayth afore rehearsed in the .iij. Chapters, and bringeth also testimony of Dauid in the xiij. Psalme, whiche calleth a manne blessed, not of workes, but in that hys synne is not reckened, and in that faythe is imputed for ryghteousnes, though he abyde not afterwarde without good workes, when he is once iustifyed.

For we are iustifyed, and receaue the spirite for to do good workes, ne|ther were it otherwyse possible to do good workes, except we had fyrste the spirite.

For how is it possible to do any thynge well in the sight of God, while we are yet in captiuitie and bondage vnder the deuyll, and the deuyll pos|sesseth vs all together and holdeth our hertes, so that we cannot ones con|sent vnto the wil of God. No man therfore can preuent the spirite in doing good: but the spirite must fyrste come and wake hym out of hys slepe, and with the thunder of the lawe feare him, and shewe him hys miserable es|tate and wretchednes, and make him abhorre and hate him selfe, and to de|syre helpe: and then comforte hym againe with the pleasant rayne of the Gospell, that is to saye, with the swete promyses of God in Christe, and stiere vp faithe in hym to beleue the promises. Then when he beleueth the promises, as God was mercifull to promyse, so is he true to fulfyll them, and will geue hym the spirite and strength, bothe to loue the will of God, and to worke thereafter. So se we that God onelye (whiche according to the scripture worketh all in all thinges) worketh a mans iustifyinge, sal|uacion and healthe, yea and powreth faithe and belefe, lust to loue goddes will, and strength to fulfill the same, into vs, euen as water is powred into a vessell, and that of his good will and purpose, and not of our deseruinges and merites. Goddes mercy in promisinge, and trueth in fulfilling his pro|mises saueth vs, and not we our selues. And therfore is al laude, praise and glory, to bee geuen vnto God for hys mercy and trueth, and not vnto vs for oure merites and deseruinges. After that he stretcheth hys

ensample out agaynste all other good workes of the lawe, and concludeth that the Iewes cannot be Abrahams heyres because of bloude and kynred onely, & much lesse by the workes of the law, but must inheryt Abrahams fayth, if they wilbe the right heires of Abrahā: for as much as Abrahā before the

law, both of Moses and also of circumcisiō, was thorow faith made righ|teous, & called the father of all them that beleue, & not of them that worke. Moreouer the law causeth wrathe, in as much as no man can fulfil it with loue and usie. And as longe as suche grudgynge, hate and indignacyon a|gaynst the lawe remayneth in the herte, and is not taken awaye by the spi|rite that commeth by fayth, so longe (no doute) the workes of the lawe, de|clare euidently that the wrath of God is vpon vs, and not fauoure. Wher|fore faythe onely receyueth the grace promysed vnto Abraham. And these ensamples were not written for Abrahams sake onely (sayeth he) but for ou•es also, to whom yf we beleue, faythe shalbe rekened lykewyse for righ|teousnes, as he sayth in the ende of the Chapter.

In the .v. Chapter he commendeth the frutes and workes of faythe, as are peace, reioysing in the conscience, inwarde loue to God and man: more|ouer boldnes, trust, confydence and a strong and a lusty mynde and stedfast hope in tribulacion and sufferynge. For all suche folowe, where the ryghte fayth is, for the aboundaunte graces sake and gyftes of the spirite, whiche God hathe geuen vs in Iesu Christe, in that he gaue him to dye for vs yet his enemyes. Nowe haue we then, that faythe only before al workes iusti|fyeth: and that it foloweth not yet therfore that a man shoulde do no good workes: but that the righte shapen workes abyde not behynde, but accom|panye faythe, euen as bryghtnes doth the sunne, and are called of Paul the frutes of the spirite: where the spirite is, there it is alwaies somer, and there are alwaies good frutes: that is to say, good workes. This is Pauls order, that good workes springe of the spirite, the spirit commeth by faith, and fayth commeth by hearing the worde of God, when the glad tydinges and promises which God hath made to vs ī Christ, are preached truly, and receaued in the grounde of the hearte without wauering or doutynge, af|ter that the law hath passed vpō vs & hath damned oure consciences, where the word of God is preached purely and receaued in the hert, there is faith and the spirite of God, and there are also good workes of necessitie when soeuer occasion is geuen: where goddes worde is not purely preached, but mens dreames, tradicions, ymaginacions, inuencions, ceremonies and su|persticion, there is no faythe, and consequentlye no spirite that commeth of God. And where Goddes spirite is not, there can be no good workes, euen as where an apple tre is not, there can growe no apples, but there is vnbe|lefe, the deuels spirite and euyll workes. Of thys Goddes spirite and hys frutes haue oure holy ypocrites not once knowen, nether yet tasted howe swete they are, though they fayne many

good workes of theyr owne yma|ginacions, to be iustyfied with all, in whiche is not one crum of true faythe or spirituall loue, or of inwarde ioye, peace and quyetnes of conscience, for as muche as they haue not the worde of God for them, that such woorkes please God, but they are euen the rotten frutes of a rotten tre.

After that he breaketh forth, and runneth at large, and sheweth whence bothe synne and righteousnes, deathe and lyfe come. And he compareth A|dam, and Christe together, thus wyse reasonynge and dysputynge, that Christe muste neades comme as a seconde Adam, to make vs heyres of hys ryghtewesnes, thorowe a newe spyrytuall byrthe, without oure deseruynges: euen as the fyrste Adam made vs heyres of synne, thorowe

the bodely generacyon, without oure deseruing. Whereby is euidently knowen and proued to the vttermost, that no man can bring him self out of synne vnto righteousnes, nomore then he coulde haue withstande that he was borne bodely. And that is proued herewith, for as muche as the very lawe of God, whiche of right shoulde haue holpe, yf any thinge could haue holpen, not onely came and brought no helpe with her, but also encreased synne, because that the euyll and poysoned nature is offended and vtterly displeased with the lawe, and the more she is forbyd by the lawe, the more is she prouoked and set a fyer to fulfill and satisfye her lustes. By the lawe then we se clerely that we must nedes haue Christe to iustifye vs with his grace, and to helpe nature.

In the .vi. Chapter he setteth forth the chiefe and principal worke of faith, the battaill of the spirite against the fleshe, howe the spirite laboreth and enforseth to kyll the remnaunt of syn and ••• whiche remaine in the fleshe, after our iustifiyng. And this chapter teacheth vs, that we are not so free from synne thorowe faythe, that we shoulde hence forth go vp and downe ydle, carelesse, and sure of our selues, as though there were nowe no more synne in vs: yes ther is sin remaining in vs, but it is not rekened, because of faith, & of the spirite which fight against it. Wherfore we haue ynough to do all oure lifes longe, to tame our bodies, and to compell the membres to obey the spirite, and not the appetites, that thereby we myght be like vnto Christes death & refurrecciō, and might fulfil our baptisme, which signifi|eth the mortifyinge of synnes, and the newe life of grace. For this battayle ceaseth not in vs vntill the last birthe, and vntill that sinne be vtterly staine by the death of the bodye.

This thing (I meane to tame the body and so forth) we are able to do (sayeth he) seyng we are vnder grace, and not vnder the lawe: what it is, not to be vnder the lawe, he hym selfe expoundeth. For not to be vnder the lawe is not so to be vnderstande, that euery manne maye do what him lus|teth. But not to be vnder the lawe, is to haue a free hearte renewed with the spirite, so that thou hast lust inwardly of thyne own accorde to do that which the law

commaundeth, without compulsion, yea though there were no lawe. For grace, that is to saye Goddes fauoure, bryngeth vs the spirit, and maketh vs to loue the lawe: so is there now no more synne, neyther is the lawe nowe any more agaynst vs, but at one, and agreed with vs, and we with it.

But to be vnder the lawe, is to deale with the workes of the lawe, and to worke without the spirite and grace▪ for so longe no doubte synne rayg|neth in vs thorow the lawe, that is to saye, the lawe declareth that we are vnder synne, and that synne hath power and dominion ouer vs, seynge we cannot fulfyll the lawe, namely within the hearte, for as muche as no man of nature fauoreth the lawe, consenteth there vnto, and delyteth therein. Which thyng is exceading great synne, that we cannot consent to the law, which lawe is nothyng els saue the will of God.

This is the ryght fredome and libertie from sinne, and from the lawe wherof he writeth vnto the ende of thys Chapter, that is a fredome to do good onelye with luste, and to lyue well without compulcyon of the lawe: wherfore thys fredome is a spirituall fredome, whiche destoyeth

not the lawe, but ministreth that whiche the lawe requyreth, and where▪ with the lawe is fulfylled: that is to vnderstande, luste and loue, wherwith the lawe is stylled and accuseth vs no more, compelleth vs no more, nether hathe ought to craue of vs any more. Euen as though thou were in dette to an other man, and were not able to paye, two maner wayes myghtest thou be lowsed. One waye, yf he woulde require nothyng of the, and breke thyne obligacion. An other waye, yf some other good man woulde paye for the, and geue the as much as thou myghtest •ar•s•ie thyne obligacion with all. Of this wyse hathe Christe made vs fre from the lawe, and therfore is this no wylde fleshely libertie, that shoulde do nought, but that doeth all thinges, and is fre from the crauyng and decre of the lawe.

In the .vij. Chapter he confyrmeth the same with a similytude of the state of matrimony. As when the husband dyeth, the wyfe is at her liber|tie, and the one looced and departed from the other, not that the woman should not haue power to mary vnto an other man, but rather now fyrst of all is she fre, and hath power to mary vnto an other man, which she coulde not do before, tyll she was looced from her fyrst housband: Euen so are our consciences bound and in daunger to the law vnder old Adam the flesh, as long as he liueth in vs. For the law declareth that our hertes are bounde & that we cannot disconsent from him. But when he is mortifyed and kylled by the spirite, then is the conscience fre and at lybertye▪ not so that the con|science shall nowe nought do, but now fyrst of al cleueth vnto another, that is to were Christ, and bringeth forthe the frutes of lyfe. So •ow to be vn|der the lawe, is not to be

able to fulfyll the lawe, but to be detter to it, and not able to paye that whiche the lawe requyreth. And to be looce from the lawe, is to fulfyll it and to pay that which the lawe demaundeth, so that it can nowe hence forth are thee nought.

Consequently Paul declareth more largely the nature of synne and of the lawe, how that thorow the lawe synne reuiueth, moueth hir selfe, and gathereth strength. For the old man and corrupt nature, the more he is for|boden and kepte vnder of the lawe, is the more offended and dyspleased therewith, for as muche as he cannot paye that whiche is requyred of the lawe. For synne is his nature, and of hym selfe he cannot but synne. There|fore is the lawe death to him, torment and martyrdome. Not that the law is euill, but because that the euyll nature cannot suffre that which is good, cannot abyde that the law should require of him any good thinge. Lyke as a sicke man cannot suffre that a man should desire of him to run, to lepe, and to do other dedes of an whole manne.

For whiche cause. S. Paul concludeth, that where the lawe is vn|derstande and perceaued of the beste wise, there it doeth no more but vtter synne, and bring vs vnto the knowledge of our selues, and thereby kyll vs and make vs bonde vnto eternall damnacion, and detters of the euerlasting wrathe of god, euen as he wel fealeth and vnderstandeth whose conscience is truely touched of the lawe. In such daunger were we yer the law came, that we knewe not what synne ment, nether yet knewe we the wrathe of God vpon synners, tyll the lawe had vttered it. So seest thou that a man must haue some other thing, yea and a greater and a more myghty thinge then the lawe, to make hym ryghteous and safe. They that vnderstande

not the lawe on this wise, are blinde, and go to worke presumptuously, sup|posyng to satisfie the lawe with workes. For they knowe not that the lawe requireth a fre, a willinge, a lusty and a louynge hearte. Therfore they see not Moses ryght in the face, the vayle hangeth betwene and hydeth hys face, so that they cannot beholde the glorye of hys countenaunce, how that the lawe is spirituall & requyreth the hearte. I may of myne owne strength refraine that I do mine enemy no hurte, but to loue hī with al mine heart, and to put awaye wrathe cleane out of my mynde, can I not of myne owne strength. I maye refuse money of myne owne strength, but to put awaye loue vnto riches out of myne hearte, can I not do of mine own strength. To abstayne from adultery as concerning the outward dede, can I do of myne owne strength, but not to desyre in mine hearte is as vnpossible vnto me as is to chose whether I will honger or thurst, and yet so the lawe requyreth. Wherfore of a mans owne strength is the lawe neuer fulfilled, we muste haue thereunto goddes fauoure, and hys spyryte, purchased by Christes bloude.

Neuerthelesse when I saye a man maye do many thynges outwardly clene againste his hearte, we muste vnderstande that man is but dryuen of diuers appetites, and the greatest appetite ouercommeth the lesse and ca|rieth the man awaye violently with her.

As when I desire vengeaunce, and feare also the inconuenience that is lyke to folowe: yf feare be greater, I absteyne, yf the appetite that desireth vengeaunce be greater, I cannot but prosecute the dede, as we se by experi|ence in many murtherers and theues: which though they bee brought into neuer so great perill of death, yet after they haue escaped, do euen the same againe. And commen wemen prosecute their lustes, because fear and shame are awaye, when other whiche haue the same appetites in theyr heartes, abstayne at the lestewaye outwardly, or worke secretly being ouercome of feare and of shame, and so lykewyse is it of al other appetites.

Furthermore he declareth, how the spirite and the flesh fight together in one manne, and maketh an ensample of him selfe, that we myght lerne to knowe that worke aright, I meane to kyll synne in oure selues. He calleth both the spirite and also the flesh a lawe, because that lyke as the nature of Goddes lawe is to dryue, to compell, and to craue, euen so the fleshe dry|ueth compelleth, craueth, and rageth agaynste the spirite, and will haue her lustes satisfied. On the other syde dryueth the spirite, cryeth, and figh|teth agaynste the fleshe, and wyl haue his luste satisfied. And this strife du|•eth in vs, as longe as we lyue: in some more and in some lesse, as the spi|rite or the fleshe is stronger, and the very man his owne selfe is both spirite and the flesh, which fyghteth with his owne selfe vntyll synne bee vtterly slaine and we all together spirituall.

In the .viij. Chapter he comforteth such fighters that they dispaire not because of suche flesh, either thinke y• they are lesse in fauour with God. And he sheweth how that the synne remaining in vs, hurteth not, for there is no daunger to them that are in Christe whiche walke not after the fleshe, but fyght agaynste it. And he expoundeth more largely what the nature of the flesh and of the spirite is, and how the spirite cometh by Christe, which spi|rite maketh vs spyrituall, tameth, subdueth, and mortifieth the fleshe, and

certyfieth vs that we are neuerthelesse the sonnes of God, and also beloued though that synne rage neuer so moche in vs, so long as we folowe the spi|rite and fyght against synne to kyll and mortifye it. And because nothynge is so good to the mortifiynge of the fleshe, as the crosse and tribulacion, he comforteth vs in our passions and affliccions, by the assistens of the spirite which maketh intercession to God for vs myghtely, with gronynges that passe mans vtteraunce, so that mans speche cannot comprehende them, and with the mourning also of the creatures with vs, of greate desire that they haue,

that we were looced from synne and corrupcion of the fleshe. So se we that these thre chapters, the .vj.vii.viij. do none other thing so muche as to dryue vs vnto the right worke of faithe, which is to kil the olde man and mortify the fleshe.

In the .ix.x. and .xi. Chapter he treateth of Goddes predestinacion: whence it springeth all together, whether we shall beleue or not beleue, be looced from synne or not bee looced. By whiche predestinacion oure iustifying and saluacion are clene taken out of oure handes, and put in the handes of God only, which thinge is moste necessary of al. For we are so weake and so vn|certaine, that if it stode in vs, there would of a truth no manne be saued: the deuyll no doute would deceaue vs. But now is God sure that his predesti|nacion cannot deceaue him, nether can any man withstande or let him, and therefore haue we hope and trust agaynst synne.

But here must a marke be set vnto those vnquyet, busye, and hie clyming spirites howe farre they shall go, whiche fyrste of al bringe hither their hye reasons and pregnant wyttes, and begyn fyrst from an hye to serch the bo|tomlesse secretes of Goddes predestinacion, whether they bee predestinate or not. These muste nedes ether caste them selues doune headlong into des|peracion, or else cōmit them selues to fre chaunce carelesse. But folow thou the order of this epistle, and noosell thy selfe with Christe, and lerne to vn|derstande what the lawe and the gospell meane, and the office of both two, that thou mayest in the one knowe thy selfe, and how that thou hast of thy selfe no strength, but to sinne: and in the other the grace of Christ. And then se thou fight agaynste sinne, and the fleshe, as the .vii. fyrst Chapters teache the. After that when thou art come to the .viij. Chapter, and arte vnder the crosse and suffring of tribulacion, the necessitie of predestinacion will waxe swete, and thou shalt well fele how preciouse a thinge it is. For except thou haue borne the crosse of aduersitie and temptacion, and haste felte thy selfe brought vnto the very brymme of desperacion, yea & vnto hell gates, thou canst neuer medle with the sentence of predestinacion without thine owne harme, and without secret wrathe and grudging inwardly agaynst God, for otherwise it shal not be possible for the to thinke that God is righteous and iuste. Therfore muste Adam be well mortifyed and the fleshely witte brought vtterly to nought, yer that thou mayest awaye with this thinge, and drynke so stronge wyne. Take hede therfore vnto thy selfe, that thou drinke not wyne, whyle thou art yet but a suklinge. For euery learnynge hath her tyme, measure and age, and in Christ is there a certayne chylde|hod, in which a man must be content with mylke for a season, vntil he waxe stronge, and growe vp vnto a perfecte manne in Christ, and be able to eate of more strong meate.

In the .xii. Chap. he geueth exhortacion. For this maner obserueth Paul in all his epistles, fyrst he teacheth Christ and the faythe, then exhorteth he to good

workes, and vnto contynuall mortifyinge of the fleshe. So here teacheth he good workes in dede, and the true seruynge of God, and ma|keth al mē Priestes, to offre vp, not money, and beastes, as the maner was in the tyme of the lawe, but their owne bodyes, with kyllynge and morti|fyinge of the lustes of the flesh. After that he describeth the out warde con|uersacion of Christen men, how they ought to behaue them selues in spi|rituall thinges, how to teache, preach & rule in the congregacion of Christ, to serue one another, to suffre all thinges pacientlye, and to commyt the wr•ke and vengeaunce to God, in conclusyō how a Christen man ought to behaue him selfe vnto al men, to frende, to foo, or what soeuer he be. These are the right workes of a Christen man whiche springe out of faithe. For faythe kepeth not holy daye, nether suffereth anye man to be yd•e, wherso|euer she dwelleth.

In the .xiii. he teacheth to honour the worldly and temporall swearde. For though that mans lawe and ordinaunce make nor a man good before God, nether iustify hi in the hert, yet are they ordeyned for the furtheraūce of the commune welth, to mayntene peace, to punish the euyl and to defend the good. Therfore ought the good to honoure the temporall swerde, and to haue it in reuerence, though as concerning them selues, they nede it not, but woulde absteyne from euyll of theyr owne accorde: yea and do good with out mās law, but by the law of the spirite which gouerneth the herte, and gideth it vnto all that is the wyll of God. Fynally he comprehendeth & knitteth vp all in loue. Loue of her owne nature bestoweth al that she hath, and euen her owne selfe on that whiche is loued. Thou nedest not to byd a kynd mother to be louyng vnto her only sonne. Moche lesse spirituall loue which hath eyes geuen her of God, neadeth mans lawe to teache her to do her dutye. And as in the begynnynge he dyd put forthe Christe as the cause and auctor of our ryghtewesnes and saluacion, euen so here setteth he him forth as an ensample to counterfayte, that as he hathe done to vs, euen so shulde we do one to another.

In the .xiiii. chapter he teacheth to deale soberly with the consciences of the weake in the fayth, whiche vnderstand not yet the libertye of Christe perfectly ynough, and to fauer them of Christen loue, and not to vse the li|bertie of the fayth vnto hynderaunce, but vnto the furderaunce and edify|inge of the weake. For where suche consyderacion is not, ther foloweth de|bate & despising of the Go•pell. It is better therfore to forbeare the weake a whyle, vntyll they waxe stronge, then that the learnynge of the Gospell should come al together vnderfote. And such worke is the singular worke of loue, and where loue is perfecte, there must nedes be such a respecte vn|to the weake, a thynge that Christe commaunded and charged to be had a|boue all thinges.

In the .xv. Chapter he setteth forthe Christe againe to be folowed, that we also by hys ensample, shoulde suffre other that are yet weake, as them that are fraile, open sinners, vnlerned, vnexperte, and of lothesome maners, and not to caste them awaye forthwith: but to suffre them tyll they ware better: and exhorte them in the meane time. For so dealte Christ in the Gos|pell

and now dealeth with vs dayly, sufferyng our vnperfectnes, weaknes, conuersacion and maners, not yet fassioned after the doctryne of the Gos|pel, but smel of the fleshe, yea & sometime breake forth into outward dedes.

After that to conclude withal, he wysheth them encreace of faith, peace, and ioye of conscience, prayseth them and committeth them to God, and magnifyeth his office and admynistracyon in the Gospell, and soberly and with greate discrecion desyreth succoure and ayde of them for the poore saynctes of Ierusalem, and it is al pure loue that he speaketh or dealeth with al. So fynde we in this epistle plenteously, vnto the vttermost, what|soeuer a Christen man or woman ought to know, that is to were, what the Lawe, the Gospell, Synne, Grace, Faith, Righteousnes, Christ, God, good workes, Loue, Hope, and the crosse are, and euen wherein the pythe of all that pertayneth to the Christen fayth standeth, and how a Christen manne ought to behaue him selfe vnto euery man, be he perfect or a synner, good or bad, stronge or weake, frende or foo, and in conclusion how to behaue oure selues both toward God and toward our selues also. And all thinges are profoundely groūded in the scriptures, and declared with ensamples of hī self, of the fathers, & of the prophetes, that a man can here desyre nomore.

Wherfore it appereth euydently, that Pauls mynde was to compre|hende brefely in thys Epistle all the whole learnyng of Christes Gospell, and to prepare an introduccion vnto all the olde testamente. For without doute whosoeuer hath this pistle perfectly in his herte, the same hath the lyght and the effecte of the olde testamente with him: wherefore let euery man without excepcion exercyse him selfe therin diligently, and recorde it nyght and daye continually, vntyll he be full acquaynted therwith.

The last Chapter is a chapter of recōmendaciō, wherin he yet mingleth a good monicion, that we shulde beware of the tradicions and doctryne of men, which begyle the simple with sophistry, and lernynge that is not after the Gospel, and drawe them from Christ, and noosell them in weake and feble, and (as Paul calleth them in the pistle to the Galathyans) in begger|ly ceremonyes, for the entent that they would lyue in fatte pastures and be in auctoritie, and be taken as Christ, yea and aboue Christe, and syt in the temple of God, that is to wit in the consciences of mē, where God only, his worde, and his Christ ought to sytte. Compare therfore all maner doctrine of men vnto the scripture, and se whether they agre or not. And commytte thy selfe whole and all together vnto Christe, and so shall he with his holy spirite and with all his fulnes dwell in thy soule.

The summe and whole cause of the wrytynge of thys epystle, is, to proue that a man is iustified by fayth onely: which proposicion who soeuer denyeth, to him is not onely this epistle and al that Paul wryteth, but also the whole scripture so locked vp, that he shall neuer vnderstande it to hys soules health.

And to bringe a man to the vnderstandinge and felynge that faith onely iustifyeth: Paul proueth that the whole nature of manne is so poisoned and so corrupte, yea and so dead, concerning godly liuing or godly thinkinge, that it is impossible for her to kepe the lawe in the sight of God: that it to saye, to loue it, and of loue and lust to do it as naturally as a man eateth or drincketh: vntill she be quickened again and healed thorow faith.

And by iustifying, vnderstand none other thing then to be reconciled to

God, & to be restored vnto his fauour, & to haue thy sinnes forgeuen the. As whē I say God iustifieth vs, vnderstād therby, that God for Christes sake, merites & deseruinges only, receaueth vs vnto hys mercy, fauour & grace, & forgeueth vs our sinnes. And when I say, Christ iustifieth vs, vnderstand therby that Christ onely hath redemed vs, bought & deliuered vs out of the wrath of God & damnaciō, & hath with his workes only purchased vs the mercy, the fauour & grace of God, & the forgeuenes of our sinnes. And whē I say that faith onely iustifieth, vnderstand therby that faith & trust in the truth of God & in the mercy promysed vs for Christes sake, & for his deser|uing & workes only, doth quiet the cōscience & certify her that our sinnes be forgeuen & we in the fauour of God. Furthermore, set before thyne eyes Christes workes & thine owne workes. Christes workes only iustifie the, & make satisfaccion for thy sinne, and thyne owne workes not: that is to say, quieteth thy conscyence, and make the sure that thy synnes are forgeuen the, and not thine owne workes. For the promise of mercye is made the for Christes workes sake, & not for thine owne workes sake. Wherfore seinge God hathe not promysed that thyne owne workes shall saue the, therfore faithe in thine owne workes can neuer quyet thy conscience nor certifie the before God (whē God cōmeth to iudge & to take a reconing) y• thy sinnes are forgeuen the. Beyond all this, mine owne workes cā neuer satisfie the law or pay her that I owe her. For I owe the law to loue her w^{t} all mine heart, soule, power & might. Whiche thing to paye I am neuer able whyle I am compassed with fleshe. No, I cannot once beginne to loue the lawe, excepte I be fyrste sure by fayth that God loueth me and forgeueth me.

Finallye that we saye fayth only iustifieth, ought to offende no man. For if this be trewe, that Christ only redemed vs, Christ only bare our synnes, made satisfaccion for them & purchased vs the fauour of God, then must it nedes be true, that the trust only in Christes deferning & in the promyses of God the father made vs for Christes sake, doth onely quiet the conscience, & certifie her that the sinnes are forgeuen. And when they say, a man must repent, forsake sin, & haue a purpose to sin no more as nye as he can, & loue the lawe of God: Ergo fayth alone iustifieth not. I aunswere: that, & al like argumentes are nought, & like to this. I must repent & be forye, the Gospel must be

preached me, & I must beleue it, or els I cannot be partaker of the mercye which Christe hath deserued for me: Ergo Christ only iustifieth me or not, Christ onely hathe not made satisfaccion for my sinnes. As this is a naughty argumēt, so is the other. Now go to reader, & according to the or|der of Paules wryting, euē so do thou. Fyrst behold thy selfe diligētly in the lawe of God, & se there thy iust damnacion. Secondarely turne thyne eyes to Christe, and se there the exceading mercy of thy most kynde and louinge father. Thirdly remembre that Christe made not thys attonement that thou shouldest anger God againe: nether dyed he for thy synnes, that thou shouldest lyue styll in them: nether clensed he the, that thou shouldest re|tourne (as a swyne) vnto thyne olde puddell againe: but that thou shouldest be a newe creature, and lyue a newe lyfe after the will of God, and not of the fleshe. And be diligent least thorowe thine own negligence and vnthank|fulnes, thou lose this fauoure and mercy againe.

¶ Fare well.

The vvhole matier and argument of sainct Paules Epistle to the Romaines by Era•mus of Roterodame.

ALL the beginnyng to make the matier more plaine, this shalbee briefely to declare the summe and contentes of this presente Epistle. And fyrst to beginne with the authors name, albe|it I knowe that sainct Hierome in his commenta|ries he wrote vpon the Epistle to Philemon, is of the minde, that Paul was fyrst called Saule, and afterwarde called him self Paule, in remēbraunce of the great and victorious acte, wherby he wonne vnto Christ Sergius Paule lieuetenaunt of Paphos in Cipres, as it is wryten in the .xiii. cha|piter of the Actes of thapostles: And though againe I knowe that other some be of the mynde, that Paule for the tyme, wherin he liued vnder the Iewes lawe was called Saule, & that at the fyrst beginnyng of his newe religion he chaunged his name: yet the one opinion semeth vnlikely, for|somuche as S. Luke in the chapiter before rehersed, *(then Saule, vvhiche is also called paule, beyng full of the holy goste)* plainly by these wordes declareth that he had two names before Sergius Paules conuersion: the other o|pinion semeth more vnlikely, as it appeareth, as well by that some els where, as especially in the same chapiter euen at that tyme, when he prea|ched Christes gospel, he is called Saule, the holy gooste speakyng these wordes, *deuide me Barnabas and saule.*

Me thinketh therfore, that Origens opinion is in this point nigher y• trueth. For as in the bookes of the olde testament we fynde some, whiche had diuers names, as for exāple, one in one place is called Idida, whiche in an other is

called Salomon, likewyse an other is in some place called Ozias, whom scripture elswhere calleth Azarias, & in the gospel of Luke he is called Leui, whiche in his owne gospel calleth him selfe Mathewe: so is it to be supposed that Paule had two names, though that in his E|pistles he neuer vseth to call him selfe Saule, but in euerye place Paule, peraduenture because y• name of Paule was more familiar among them that he wrote vnto, I meane the Romaines and Grecians. Now is the Latine worde Saulus after like sorte deriued out of this Hebrue worde Saul, as the Grecians fourme Iosephus of Ioseph. This name Paule to them that vnderstande the Heorue toungue signifieth, marueilous, if we may be suffered to searche the interpretacion of a Latine or Greeke worde out of a straunge lāguage, in whiche enterprise, albeit in other ma|tiers sainct Hierome semeth to be scrupulous, yet herein beareth he with him selfe, I wene, because the matter is not earneste, nor muche weightie. For in dede with the Grecians the name soundeth, quiet, & with the Latin menne litle, but Saul with the Hebrues, signifieth required, or if we geue •redence to sainct Ambrose, vnquietnes, & so doeth it signifie in deede as Ambrose sayth, but that is with y• Grecians only, by this worde Saulos.

And this muche haue I sayd of Paules name, more at large (I wene) thā the nature of an argument doeth wel beare. This epistle endited Paule, Tertius beyng his scribe, as Tertius him selfe at thende of the Epistle sayth. *And I tertius salute you also, vvhiche vvrote this epistle in the lorde.* It ap¦peareth that it was sent to Rome frō Corinthe by Phebe a womā of Cen|chris. Now is Cenchris the Corinthians porte, & standeth not farre frō y• citie. And if any mā be desirous to know the tyme, when it was wryten, to suche as weigh the matier diligently, it may seme wryten after bothe the epistles to the Corinthians (wherof some gather, that in it aboue other e|pistles are cōprised & taught the ful & perfite rules of Christiā religion) & wryten aboute the same tyme that he had preached throughout the whole coūtrey of Achaia, wherin the citie of Corinthe stādeth, & also through the countrey of Macedonia borderyng nigh thervnto, euen vntil the coste of Slauone, not only teachyng euery where Christes gospel in suche places where none of y^e^ other Apostles els had been, but gatheryng also (as Pe|ter warned him) money of his hearers for the reliefe of the poore people, made him selfe ready to repayre vnto Ierusalem, & thence, after y^t^ he had bestowed that, whiche he had receiued, mynded to goe into Spayne, & by the way to go through Rome, & there to salute christiā men, whose fayth & godlynes he had onely heard of in dede, & yet had he not sene them. Their state was somethyng vnlike the Galathians. For the Galathians beyng at the fyrst well taught by sainct Paule, were by fraude of false Apostles deceiued & brought backewarde to Iewishnes againe. The Romaines cōtrariwyse beyng fyrst misse taught & by false preachers deceiued, assone as they according to theyr wisdome perceiued it, they

amēded theyr fault, faste & stedfastly after continuyng in suche a trade, as they well wyst was good. In the infancie & fyrst chyldhod of Christes churche some there wer whiche thought that the grace promised by y^{e} gospel should not foorthw^{t} be preached vnto y^{e} cursed Panymes geuen al to y^{e} worshippyng of idols & deuils, forsomuche as the same semed especially pinised to Abrahams posteritee & stocke of the Iewes. Of this mynde it appeareth that sainct Peter was, as whiche would not haue receiued the capitayne Cornelius into Christes religion, had he not been warned by a vision so to do. For whiche dede he was troubled at Ierusalē, what tyme they, that of Iewes were conuerted to Christ, layde vnto his charge, that he had been in com|pany among them, that wer not circumcised. And likely it is, that some of them, whiche so accused Peter, were of thapostles them selfe. For in the xi. chapiter of the Actes so is it wryten: *And the Apostles and brethren that were in Iurie, heard that the heathen had also receiued the worde of god. And when Peter was come vppe to Hierusalem, they that were of the circumcision, contended against him saiyng: why wentest thou in to suche as were not circumcised, and diddest eate with them?* Againe some there were of this mynde, which albeit thought not, that the Panyms should from the felowship of the gospel vtterly be excluded, yet thought they therwith al|so, that suche should not be receiued, vnlesse they wer like Iewes, circum|cised: as though it so were that Christ had nede of Moses lawe, therby as appeareth laboryng to transpose and alter the glory of Christes gospel in

to the glory of theyr owne nacion. Agreable with this is that whiche is wryten in the .xi. chapiter of thactes, *when it is sayd, that suche, as for the persecucion ensewyng shortely vpon Stephens death were fledde into Phaenicia, Cipres, and Antioche, preached Christ to none, but to Jewes onely.* Againe in the .xv. chapiter, *certaine Jewes came to An|tioche, whiche openly preached against Paule and Barnabas, that men were without hope of salua|cion, if they were not, (as Moses lawe teacheth) circumcised.* By meane whereo• there was luche a commocion stirred vp that it was by a commen counsail de|creed and appointed, that Paule and Barnabas with theyr aduersaries should repayre vnto Ierusalem, to the entent that there this contencion might by the Apostles and elders arbitrement be determined, where a|gaine through the vehement and contencious labour of some, of suche specially, as were of Phariseis become christians, of whiche secte Paule himself was too, there was called a coūsel of Apostles & elders, wherin by the authoritie of Peter & James it was decreed, that the Gentiles should not be burdained with the obseruaunces of Moses lawe, but onely ab|staine from eatyng of strangled beastes, from bloud, from fleshe offered to idols, and from fornicacion, whiche pointes were for a tyme onely con|descended vpon, by reason of the great and stubburne scrupulositie of the Iewes, as by this it doeth wel appeare, that we now see, that thre of them are in these dayes vtterly taken away and abolished. Vpon this occasion arose also y• notable and famouse cōtencion at Antioche

betwene Peter & Paule what tyme Paule the Gentiles Apostle seyng his flocke through Peters dissemblyng to be in ieopardye reproued him openly, as himselfe in the seconde chapiter of his epistle to the Galathians wryteth. Againe at Ierusalem by the counsel of Iames to pourge the rumour than spread among the Iewes, for that he semed to drawe men backe frō Moses law, he with other of his company shaued him self, and beyng purified as the Iewes custome was, made his oblacion in the temple, as Luke in the .xxi chapiter of thactes reherseth. By the whiche place it appeareth, that Ia|mes, albeit he before had enfraunchised the Gentiles, welnigh from the burdaine of Moses lawe, abode styll yet in this opinion, that the Iewes should be bounde to the obseruacion of the whole lawe, if it were for no|thyng els, but to appeace suche as had not yet so far profited in the truth of the gospel, that they could be content to despise theyr auncestres rites and vsages. For so speaketh Iames: *and all shall knowe, that those thinges, whiche they haue heard concernyng the, are false: but that thou thyselfe also walke•t and kepest the lawe.*

And for the same cause (I wene) shaued he his head at Cenchris accor|dyng vnto his vowe, as appeareth in the .xviii. chapiter. And for like consideracion caused he Timothe to be circumcised, as we reade in the xvi. chapiter, whiche yet had in deede a Iewe to his mother, when that his father was a Gentile. Suche a difficultie was it to make of a Iewe a christian.

This nacion beyonde all other hadde a speciall vntowardnes, nor was there euer founde any, that more stiffely abode in theyr religion, as

Iosephus wryteth in his boke of the defence of the Iewes antiquitie. Moreouer as the Iewes were especially hated of al people of the world, to of theyr syde abhorred they againe al other nacions, as vncleane, cur|sed, and deuilishe, so farrefoorth that they disdained to talke with them, who thought also y• their temple was vtterly suspended, if any vncircum|cised had entered there into. Suche proude lookes had they for a lytle skynnes paryng of.

Forasmuche as therefore there was no likelyhode, that the Grecians and Romaines would receiue suche an odious lawe, and that the Iewes on theyr side helde on styl, Paule fearyng lest by suche deadly contencion and strife a great parte of the fruite of the gospel might perishe & be lost, lest also the glory of Christ might by minglyng of Moses name be dark¦ned and defaced, in euery place specially laboreth vtterly to abrogate & abolishe the ceremonies of the lawe, and to persuade them that all assu|raunce of attainyng saluacion is through Christ onely. And as he sharpely, but yet louyngly, rebuketh the Galathians, for that they fell backe to Iewishnes againe: so doeth he prepare & fortifie the Romaines, lest they might elswyse vnware through false Apostles be snared, whō he wel wyst, neuer ceassed, eftsones encouragyng thē styl to

continue in that doctrine, whiche they had once begunne heartely to enbrace and fauor.

There was at Rome a great noumbre of Iewes, whether they were brought thether by Pompeius Magnus who spoyled Hierusalem, and made them captiues, orels whether it were because the prouince of Iury appertained to the Romaines, it is vncertaine, but sure it is that theyr su¦persticion is by Horace, Iuuenale, and Senec oftymes reproued. With them also was Paule after his comyng to Rome muche troubled, as in the last chapiter of thactes of the Apostles it doeth plainely appeare. Paule therfore like a runnyng craftesman with a wonderfull discrecion tempereth his tale betwene these two people, the Iewes (I say) and Gen|tiles, labouryng by all meanes possible to allure them vnto Christ, as muche as in them lay procuryng that noman at al should perishe to that capitaine, whose souldiar he was.

One whyle therfore chydeth he one sorte, another whyle, another, and anone after againe comfortably encourageth them bothe. The Gentiles pride he abated, declaryng, that neither the lawe of nature, nor their Phi|losophie, wherof they were so proude, auayled them so, but that they fell nethelesse into all kyndes of mischief. Checkyng againe and reprouyng the Iewes arrogant myndes, whiche through theyr affiaunce in the law had lost the chiefe grounde therof, that is to wete, fayth in Iesus Christ, he teacheth them, that the ceremonies of Moses lawe are abolished through the bright beames of the gospell of Christ, whom the shadowes of the lawe rudely represented, with diuers other thynges, as the reste of the sabboth day, the displeasure and paine of circumci•ion, the comyng a|bout of the calendes, the holy dayes, whiche thrise yerely came againe.

theyr choyse of meates, makyng foule agayne the bathes euerie daye, the boucherye of hurtles beastes, the religion of their temple, polluted with continuall slaughter of beastes, and that all these darke shadowes at the lyght of the truthe appearing vanished awaye, and that suche onlye are Abrahams chyldren as expresse Abrahams fayth, that suche are the righte and trewe Iewes, as professe Christes name, and that they were verelye circumcised, whose myndes were clensed from filthy desyers. That true iustice also & perfite blisse is equally gyuen to al people through the gos|pell and onlye faythe in Christe wythoute helpe of the lawe, and that not|wythstandyng that saluacyon was specially promysed vnto the Iewes, yet was it so promysed vnto them, that theyr owne Prophetes letted not to prophecye, that the same saluacion beyng refused by the Iewes, the preachyng of Christes gospell should be spreade abrode among the Gen|tiles, that no man throughe Moyses lawe, whom the Iewes carnally ob|serued, obtayned ryghteousnes, but throughe faythe, as he proueth as well by the example of Abraham, as also by diuerse testimonies of the lawe. And after that when he hath by this meanes

abated y• pryde of both partes, by taking away this theyr vayne confidences, in the profession of the gospel, he maketh them equalle in suche sorte ioyous of the Gentiles saluacion, that yet lyke a tender father he bewayleth the blyndnes of hys owne countreye men, whome toward hym, alwayes he founde moste spite|full, and so he doeth mitigate this matier, whyche was of it selfe harde, that he sayeth, that all were not blynded: promisyng that the tyme should come, when they should be of a better mynde, & amend, beyng through the faith of y•Gentiles prouoked so to do. And here by the way toucheth Paul manye highe & dyuerse poyntes of doctrine, as of predestinacion, of fore|knowleage, of vocaciō, of grace and merites, of fre wyll, of the vnsearche|able counsell of god, of the lawe of nature, of Moses lawe, and of the law of synne. Lykewyse herein are sondrye allegories, as when he maketh two Adams, one in whome we are borne to dye, another in whome we be rege|nerate and borne agayne to lyue euerlastyngly, Whē he maketh also two men, an inwarde and an outwarde man, the inwarde obedient to the spy|ryte and reason: the outwarde, subiecte and thrall vnto lustes & desyers, of whyche two the fyrste he calleth sometyme the body or membres, some|tyme the fleashe, sumtyme the lawe of synne, the other sometime calleth he the spirite. When he also maketh two deathes, that is to wytte the deathe of the soule and of the bodye, and the thryde deathe, wherein we dye vnto synne, and synfull desyres. And when he maketh three kyndes of lyfe, a bo|dyly lyfe, a spirituall lyfe, and a lyfe, wherin we lyue, eyther iustely or syn|fully. Agayne when he maketh two kyndes of bondage or libertie, one, wherewith we beyng made free from synne, lyue a godly lyfe, or els forsa|kyng ryghteousnes we do seruyce to synne. And when he maketh two sor|tes of Iewishenes, two kyndes of circumcision, two degrees of Abrahās posteritie, two partes of Moyses lawe, one lyke vnto the body, carnall, a|nother, whiche is spirituall, as it were the lyfe of the lawe.

Two baptismes also, of whiche the fyrste is, when we at the fontstone are washed frō oure olde synnes, the seconde is whē we renouncyng all world|ly pleasures dye with Christe. Two kyndes of buryinges, a bodely sepui|ture, wherin Christe laye thre dayes buried, and a spirituall, wherin we sequestring and as it were withdrawyng our selues from worldly busi|nes do reste in hym. Two maners of resurreccion, the one paste alrea|die in Christe, and shall folowe in vs, the other, wherin we beyng quicke|ned agayne from our death by sinne, walke furthe from vertue to vertue, in this presente lyfe, begynnyng the lyfe, which is without ende and death, asmuche as in vs lyeth. Of righteousnes also two kyndes, of god, y^{t} is to saye, and man, of the iudgemente of God and manne, of a double prayse, before God, and before manne. After al whiche pointes disputed, he passeth ouer to a commen place belongyng to good maners, by the exam|ple of the partes in a mannes bodye, especiallye exhortyng the Romaines to concorde, and because peace and vnitie canne not be whereas pryde and malice raygneth, he besecheth them with ready

myndes, eche one to beare with other, and so to nourishe and mayntayne mutual loue and good wil. And desyreth the Romaines for a season to beare with the Iewes infirmi|tie, whiche by reason of long custome in the lawe, was rooted in them, and on the other syde he requireth the Iewes, not to enuye at the Gentiles cal|led to the grace of the gospell, but rather with godly mynde to folow their fayth & christiā libertie, wyllyng them, synce y• there is but one God of al, one Christe, one grace, & one rewarde to growe all into one bodye, & that none arrogantlye presume and take vpon hym, but yf he haue anye gyfte, wherin he surmounteth other to applye the same to the helpe of his neigh|bour. This place handleth saincte Paule diuerslye instructyng theim, howe they should vse themselfe towarde supersticious christians, or as he calleth them, weake and feble, howe towarde theyr superioures, & howe to their inferioures and felowes, towarde heathen princes and magistrates, after a sorte yet doyng theyr duties, and to be shorte, howe they should be|haue themselfe in prosperitie, and howe in aduersitie. After whiche sharpe monicion, he apeaseth the matier with the Romaines prayse, and auaunceth his authoritie, and doth them to witte, how muche more he had promoted the ghospell, than other, shewyng what a desyer he hadde to see them, promising, that he woulde come thither, and what lette he had, and why he was compelled to differ it, praysing the fre liberalitie of y• Mace|donians and Corinthians bestowed vpon the poore and deuoute people, couertlye, and as it wer with a reuerence prouokyng the Romaines to do the lyke. The laste chapiter almoste spendeth he in commendacions and yet this doth he not with names vnsauerly and at auenture heaped toge|ther, but with euery mannes prayse maruaylously ioyned with hym.

Finally, because he throughly knewe, aswell the malapert wylynes of the false Apostles, as also the readie simplicitie of the Romaines, efte|sones he biddeth them to beware of their fayre speache.

Albeit moste parte of matiers entreated of in this present epistle specially apertayne to that tyme, wherin the churche beyng but young, secretly en|creased, myngled with Iewes and Gentiles together, subiect than to hea|then rulers, yet is there in euery place of it, somwhat, wherof holsome doc|trine maye be learned, for this our present tyme necessarie, as to beware of supersticion, the roote & originall of dissencion, whiche hauyng a coloura|ble apparence of godlynes, is to the same moste repugnante and contra|rie: herein also sumwhat is there of the vayne assuraūce, whiche men haue in worldly wysedome and in theyr owne actes and desertes, and of the de|serte of fayth, of auoydyng hyghnes of mynde, of bearyng with sumtimes the weakenes of suche, as are not yet fully learned, of nouryshyng mutu|all concorde, throughe eche ones diligent seruice towarde another, of suf|fering in some poyntes euyll rulers and vngodlye byshoppes, leste by re|sistence the cōmen order myght be disquieted & troubled, of ouercomyng euyll dedes with

good and charitable meanes, to beware in iudgyng such thynges, as belong not vnto vs: to take well in worth al suche thynges, as maye be done of a good minde, & with a right cōsciēce, to beware of craftie flaterie, w^{t} suche other lyke pointes, wherwith this our cōmē lyfe is to ful. But as profitable as this epistle is, yet hath it asmuche, or welnygh more difficultie, than profite, whiche principally happeneth for thre causes, ei|ther through the confoundyng of the right order of speache, or els by rea|son of long sentences not well hangyng together, or finallye, for that the same are oftetymes, as a mā maye saye, entriked or entangled, and not ful|ly finished but imperfect, so that therupon Origen expoundyng this epi|stle many tymes complayneth, here and there laboryng and wrastlyng w^{t} suche difficulties. Whether this happened throughe Tercius, which was sainct Paules scribe, or els through Paule hymselfe, or throughe the in|terpreter, let therin other men be iudges, certaynly Paule hymself confes|seth his rudenes of speache, albeit he denie, that he is ignoraunt, touching knowledge. And besyde this, so far was he from sekyng for suche piked speache, as in any parte sauered worldly curiositie. y$^{•}$ he thought the same diligētly to be forborne & auoyded, leste any parte of the glorie of Christes crosse myght therby be deminished. And for this cause Origen thinketh it labour loste for any man in his wrytinges to loke for eloquence. Hierome in some place graunteth, that he had the arte and craftie setting of wordes and sentences together, & in some place denieth it agayne, saiyng & affir|ming plainly, y$^{•}$ his language was greatly corrupted, by the rude people of Cilicia, where he was brought vp. But Austen out of Paules epistles gathereth floures and ornamentes of Rhetoricke. Yea and in the actes of the apostles he is called, *chiefe capitaine of the vvorde,* and in his fyrst epistle to the Corinthians he sayeth of hymselfe, *that he spake vvith languages aboue all other.* And albeit (as sainct Hierome sayeth) at the same tyme all the Easte parte of the worlde vsed the Greke toungue, lykely yet is it, that as the frenche men had not suche puritie of the Latine speache, as was vsed in the citie of Rome, so might there well be a great difference betwene one of Cilicia and another of Athens, speakyng or wrytyng Greke.

Besyde all these difficulties there is another, arysyng through the Hebrue speache, whose properties Paule almoste in euery place vseth, so wrytyng in Greke, that yet a man maye by his wrytyng know, that he was a Iewe. The second cause of difficultie is through the darkenes of suche matiers, as cannot clearely be expressed, because none other epistle is there more in tricate and entermedled with deeper priueye misteries, insomuche, that Paule hymselfe sometyme leauyng his purposed matier, is compelled to make exclamacion, and saye: *O the deapnes of treasures.* Yea, & for the nonce sometyme so toucheth he some misteries, that he only sheweth thē a far of, temperyng his oraciō accordyng to the tymes, and as theyr capacities ser¦ued, to whome he wrote. He lawe and knewe certayne thynges, whiche myghte be tolde to

noman, knowyng well how farfurth his disciples, had nede of lyght meate, as mylke is, or of strong foode, & therwith also knew he the degrees of ages in Christe, and what was for euerie age meete. So dyd the apostle Peter also, when he shoulde preache to the rude people, Christe, whome without any mencion makyng of his godhed, he calleth a man. The thyrde cause of difficultie maketh (I weene) the often and so|den chaunge of persones, whyles he one whyle hath regard of the Iewes, speakyng in their persons, another while of the Gentiles, sūtyme of bothe parties, nowe the ryght beleuers, and then the faythles, takyng vpon him sumtyme the weake, sumtyme the strong persones parte, sumtyme of the godly, and sumtyme of the vngodly. By meane wherof it cōmeth to passe, that the reader wandering vppe and downe, as it wer in wrenches, or (as some call it) in a mismase diuersly tournyng and wyndyng, neither seeth, where he came in, nor yet wel knoweth, which waye to go out. Insomuche that Origen both truly, and properly (me seameth) lykeneth Paule to a man, which bryngeth his frende into a very riche princes palace, by tour|nyng of wayes & secrete chambers very doubtfull and cumberouse, and sheweth hym the great treasures and heapes of goodes sumwhat a farre of, and some thinges setteth before his iyen and would haue sum thinges not sene at all, oftetymes when he went in by one doore, he goeth out at another, so that the straunger his frende maruayleth, whence he came, where he is, and whiche waye to get out. This knew also sainct Peter in his seconde epistle, saying: that there wer in Paules epistles certayne pointes harde to be vnderstanden, which the vnlearned, and vnstable per|uerted to theyr owne destruccion. Herein haue we, asmuche as in vs laye, labored to exclude suche difficulties, sauyng that sumthynges so peculiarly belong to Paules toūgue, that in some places they could not be chaūged, of whiche sorte these be, fayth, grace, the body, the fleshe, the members, the spirite, the mynde, the sence, to edifie, with suche other lyke, whiche as they should not vtterly be chaūged, so haue we labored to molifie the hardnes of them, asmuche as myght be. But now let vs heare Paule hymself spea|kyng to the Romaynes, or rather in them more grossely and playnlye to vs all.

The paraprase vpon the Epistle of the Apostle sainct Paule to the Romaines, by Des. Erasmus of Roterodame.

The first Chapiter.

The texte.

¶ Paule the seruaunt of Iesus Christ, called to the office of an Apostle, put aparte for the gospel of God, whiche he had promised afore by his prophetes in the holy scrip¦tures of his sonne, whiche was borne vnto him of the seede of Dauid after the fleashe: and hath bene declared to be the sonne of god with power, after the spirit that sancti|fieth, synce the tyme that Iesus Christ our lorde rose againe from death, by whom we haue receiued grace & Apostleship, that obedience might be geuen vnto the fayth

in his name among all heathen, of whose numbre you be the electe of Iesus Christ.

PAule, euen I the very same, so becomen of Saule, that is to say, of an vnquiet person, a peacemaker of late subiect to Moses lawe, now made fre ther|of, and becomen the seruaunt of Iesus Christ, not like a false souldiar that falleth from his capitain or one that like a truant forgoeth his olde profes|sion, but called foorth to do this message, & muche more to my cōtentacion deuided now, than at that tyme whā I was a mainteiner of the deuided Pha¦risaical secte, vpō an vngodly zeale, and light per|suasion wanderyng out of the right way: now, and neuer before meete to be called by the surname of vnfained diuision, as one deuided and chosen* out by Christ him self to labour and trauaile in a muche more weyghtie mat•er, to preache (I say) the ioyfull tidynges of God, whiche is no new found phātasie, but promised many yeres synce in his owne prophecies, whiche remayne still in bookes of no smal credence, but in suche as are of an holy and moste vndoubted trueth of his sonne, whiche was touchyng his frayle manhed, borne in tyme, of the seede of Dauid, and was neuer|thelesse declared to be the euerlastyng sonne of God euerlastyng, by the holy gooste, as well appeared bothe by diuerse other profes, as moost• specially, by that he ouercame death, and rose againe from the dead, now becomen to al suche, as in him are borne againe, the prince and chiefe au|thour of resurreccion, I meane Iesus Christ our Lord, by whom we haue obtayned not onely suche fauer, as the kepyng of the lawe could not help* vs to, but also in suche sorte to be his messagier, that as by other Apostles Christes gospel hath bene spread abroad among the Iewes, so may it by me likewyse be set foorth among all heathens, whatsoeuer they be: not to trouble them with the burdaine of the lawe, but to make them yelde and submit them selfes obediently to the doctrine of Christes fayth, stedfast|ly cleauyng therto, not to the vaine wysedome of Philosophers: of whi|che noumbre of heathens ye Romaines are also touchyng your nacion, but by adopcion & fatheryng called all to the right title of inheritaunce & surname of Iesus Christ, whiche point I incidently geue you warnyng

of, leste either sectes or names of countreys put you now at square, whi|che through a fauorable and gentle fatheryng, are now made one mans children.

¶ To all you that be at Rome, beloued of God and called sainctes, grace be with you, and peace from God our father, and from the Lord Iesus Christ.

To al you therfore, as many as be at Rome, the dearely beloued chil|dren of God, and to suche, as from your former synful life are called to godlynes, grace and peace wyshe I vnto you, not suche as the worlde cō|monly* wysheth, but a substancial and a new grace, that is to wete, the fre gift of fayth taught by the gospel perfectly iustifiyng: and by it through the vtter abolishement of al the offēces of your former life, a quiet peace of conscience, and a stedfast peace and frendship with God, whiche twoo are neither gotten by any helpe of worldly wysdome, nor yet by keapyng of Moses lawe, but are obteined of al menne, by the free gifte of God the father, and his sonne Iesus Christ our Lord.

The texte.

First verely I thanke my God through Iesus Christ for you all, that your fayth is spoken of in all the worlde. For God is my wytnes, whom I serue with my spirite in the gospel of his sonne, that without ceasyng I make mencion of you, praiyng alwayes in my prayers, besechyng that by some meane, at laste (one tyme or other) a prosperouse iourney (by the wyl of god) might fortune me to cum vnto you. For I long to see you, • I might bestowe among you some spiritual gifte to strength you withal: that is, that I might haue consolacion together with you, through the common fayth, whiche bothe ye and I haue.

And fyrst of all, verely in all your names I rendre thankes to God the father, whiche through Christ his sonne hath geuen you this, that ye, whiche heretofore wer faythles, are now through your fayth in great re|noume in all the worlde, and muche spoken of. Whiche reporte certaynly for the loue I beare towarde you, can not be vnto me, but very pleasant. For God the father is my wytnes, whom I now beyng deliuered from Moses law, do seruice vnto, not with the grosse and carnall ceremonies therof, but spiritually, by preachyng the gladsome tidynges of his sonne (for this seruice pleaseth him beste) that alwayes and without ceasyng I remembre you in my prayers: besechyng his goodnes, if it maye by any meane be, that my long desyre made vnto him may at last ous take effect, whiche is, that his pleasure may be, I may prosperously and with a me|ry* iourney cum to you. For surely a great longyng haue I to see you, not for any aduauntage of myne to be had for so doyng, but to bestowe some gifte among you: not the grosse gifte of Moses lawe, but the spiri|tual gifte of Christ, to establishe you more surely, in that ye haue already begunne: orels to speake it better, that euery one of vs maye be to other comfortable, whyles I shalbe ioyfull for you fayth, and ye likewyse a|gayne reioyce of myne, by meane wherof this wyll insue, that bothe our

faythes shal through mutual cōfortyng be more ayded and strengthned. The cause why this hath not hitherto bene done, rose not of me.

The texte.

> I would that ye should knowe brethren, how that I haue often tymes purposed to cum vnto you: but haue bene leat hitherto, to haue also sum fruite among you, as a|mong other of the gētiles. I am debter bothe to the grekes & to the vngrekes, to the ler|ned, & to the vnlearned: so that (as muche as in me is) I am ready to preache the gospel to you that are at Rome also. For I am not ashamed of the gospell of Christ, because it is the power of God vnto saluacion to euery one that beleueth: to the Iewe first, and also to the gentile.

Muche rather assure your selfes (brethren) that oftētymes purposed I to see you, but vntil this tyme some one lette or other hath chaunced: that I could not, and for this cause desired I so muche to see you, that I might among you also do sum good, as I haue heretofore done among other nacions. Nor am I bounde to bestowe this my labour of prea|chyng the gospel, wherwith I am by God putte in truste, peculiarly vpō this nacion or that, but as he is indifferently God of all the worlde, so is Christes gospel equally due to all people. I cal y• gospel a meane, wher|by a man is made righteous through fayth in Iesus Christ the sonne of God, whom the lawe promised, and in figure represented.

Debter therfore am I herein, not onely to the Grecians, but also to* barbarous nacions, not to the learned and eloquente onely, but to the rude also and vnlearned, whosoeuer he be, that renounceth it not, nor dis|dayneth it. So that, asmuche as in me is, I am in a ioyful readynes to preache the gospell, euen vnto you also that are at Rome. No neither the maiestie of thempier of Rome maketh me afrayde so to do, nor thinke I the preachyng of Christes gospel any suche thyng, wherof I ought to* be ashamed. For as to the wicked and vnfaythfull the gospell seameth a matier to be laughed at, and vaine: so whoso beleueth it, to him it is the mightye power of God, effectual to saluacion, and perfecte quietyng of mennes cōsciences: whiche thynges neither Iewes tradicions, nor your Philosophie, nor yet your dominion are able to bryng aboute. And al|beit this mightie power of the gospel be in like condicion auailable to al men, yet as Goddes pleasure was, so for honoures sake, fyrst was it offe|red to the Iewes, after that streight by the preachers of the gospel, to be spread abroade among the grecians, and al other nacions of the worlde: to the ende, al men should bothe knowledge their owne vnrighteousnes, & also seeke to be made righteous by God, whither they be Englishmen, or

Frenchemen. For farre is that man frō saluacion, whiche neither kno|weth his owne disease, nor woteth where to seeke for remedy.

The texte.

> ¶ For by it is the righteousnes of god opened from fayth to fayth. As it is writen, The iuste shal liue by fayth.

And whereas before this tyme sondrie men thought righteousnes to stande in sondrie pointes, now by preachyng of Christes gospel all men knowe righteousnes, not of Moses, (I say) but of God him selfe, whiche standeth not in supersticious worshippyng of idolles, nor in Iewishe ceremonies, but is wonne by fayth, whiles men knowledge and consent,

that God nowe perfourmeth that, whiche he long synce by the mouth of his prophetes promised to do. Euen as Abacu• also prophecied, saying:* my righteous shal liue by fayth.

The texte.

> For the wrath of God appeareth from heauen against all vngodlynes and vnrigh¦teousnes of men, whiche withhold the trueth in vnrighteousnes: seyng that it, whiche may be knowen of God, is manifest among them, for God hath shewed it vnto thē. Yea his inuisible thinges, (that is to say, his eternall power and godhead) are sene, for as|muche as they are vnderstand by the workes from y• creacion of the world: so that they are without excuse, because that when they knewe God, they glorified him not as god, neither wer thankefull, but wa•ed full of vanities in their imaginacions, and they: folishe heart was blynded. When they coumpted them selues wyse, they became fooles, and turned the glory of the immortal God, vnto an image, made not onely after the similitude of a mortall man: but also of birdes, and foure footed beastes and crea|•yng beastes. Wherfore God gaue them vppe to vncleanes through the lustes of their owne heartes to defile their owne bodies among them selues: Whiche turned his trueth to a lye, and worshipped and serued the thynges that be made, more then him that made them, whiche is blessed for euer and euer. Amen.

For wheras before this tyme all people in maner without al punishe|ment and correccion, and as though God bare with and fauoured mens synnes, fell to mischiefe, now declareth he openly by his sonne sent from heauen, that his wrath is for good cause sette on fyer, and ready to take vengeaunce vpon al men, after what sorte soeuer they be vngodly or

vn|righteouse, yea, euen vpon them, that to Moses lawe are straungers, because the trueth in maner knowen vnto them, they applied not to god|ly* and vertuouse conuersacion, but helde on neuertheles in theyr synfull lyfe styll, and because also they knowyng muche more of God, than the rude and ignoraunt people, wer yet no lesse deuilishe than the other. God in dede wholly and perfitely, as he is, can in no wyse by mannes wytte be knowen, and yet asmuche as by it might be vnderstanden, men haue ob|tayned, albeit not so muche neither, without his great goodnes. For ne|uer had they gotten somuche, had not God opened it vnto them, as he in dede did, albeit not by the bookes of the prophetes, in whō men thought he onely spake vnto the Iewes, at lestewyse yet by the wonderfull crea|cion of this whole world.

For notwithstandyng God him selfe can not be seen, yet is he by mans wytte knowen through beholdyng this worlde wrought so wonderfully, and gouerned also so meruailously. Wherof albeit a beginnyng there was, and hereafter an ende shal folowe, yet by the workemanshippe of it is vnderstanden the power of the maker, whiche neither hath beginnyng nor endyng, yea, and moreouer his godhead also, wherin he alwayes was in him selfe of moste perfeccion, euen before the worlde was made, all whiche was by God done, because they should haue none excuse left them to cloke theyr wickednes withal. For where they knewe well, that a God* there was, yet neither honoured they him as God, chiefe ruler and go|uernoure of all, nor yet gaue him thankes, as to the geuer of al goodnes, whom doubtles they wer yet of dutie bounden to laude and praise for the

same knowledge, wherof they wer so proude, but swellyng with the blast of vaynglory they became vayne, and wer in theyr imaginacions decei|ued, theyr folishe vnderstandynges also darkened with the mistie cloude of arrogancie, and in that became vnlearned fooles, because they bosted them selfe to be wise men and eloquent.

Marke nowe, into what blindnes and foolishenes they fel. They* turned and counterfaited the maiestie of God immortall, not onely after the image of a mortal man, but also after the image of byrdes, fourefoo|ted beastes, and crepyng beastes. And in punishement of suche mon|strous honouryng of God, he suffered them so to runne on headlong, that they folowyng theyr owne desyres fell to suche filthy vncleanes, that eche one of them abused and dishonoured others bodyes, doyng shameful vilanie therunto. And surely well worthy wer they to fall into suche horrible synnes, that through pride so vnordrely and out of fashion honoured God, whom they knewe, as whiche in steede of very god selfe, worshipped

a false maumet made with mannes hande, and frowardly stouped vnto creatures, worshippyng them euen aboue him, that made all thynges, therin wrongful to God, to whom onely praise is to be ge|uen as onely among men worthy therof for euer.

Amen.

The texte.

Wherfore God gaue them vppe vnto shamefull lustes. For euen their wemen did chaunge the naturall vse, into that, whiche is against nature. And likewyse also the menne lefte the natural vse of the woman, and brent in their lustes one with another, men with menne wrought filthynes, An• receiued to them selues the rewarde of their errour, as it was accordyng.

Through this meanes (I saye) God beyng displeased suffered them to runne furth headlong into all filthye and beastely lustes. In so|muche that not onely the menne, but also theyr women forgeatyng theyr kinde, chaunged the natural vse of womans body into that, whiche is a|gainst nature, therin doubtles folowyng the men, whiche leauyng (as I sayd) the natural vse of women, brent in foule and abominable lustes, one of them vpon an other, so that the male vpon his like committed de|testable vncleanes. And after they had by suche vilanouse wayes done iniurye and spyte to God, rewarde was geuen vnto them meete for suche madnes.

The texte.

¶ And as they regarded not to knowe God, euen so God deliuered them vp vnto a leude mynde, that they should do those thinges whiche wer not comely, beyng full of al vnrighteousnes, fornicacion, wickednes, couetousnes, maliciousnes, ful of enuye, mur|der, debate, deceyte, euil condicioned, whisperers, backbiters, haters of God, doers of wrong, proude, bosters, bringers vp of euil thinges, disobedient to father and mother, without vnderstandyng, couenaunt breakers, vnlouyng, truce breakers, vnmercifull. Whiche men though they knewe the righteousnes of God (considered not) howe that they, whiche committe suche thynges, are worthy of death, not onely they that do the same, but also they whiche haue pleasure in them, that do them.

For as they coulde neither be content to acknowledge and honoure

God, whō they sufficiētly knew, so againe God suffered them beyng blin|ded w^{t} theyr owne darkenes to walke foorth in leudenes of minde, & that so farre, that they committed suche detestable actes, as beseamed no rea|sonable man to do, whiche wer elswyseful of al naughtynes, fornicacion couetousnes, wickednes, enuye, murder, debate, deceipte, maliciousnes, euil cōdicioned, whisperers, back biters, haters of God, doers of wrong, proude, bosters, bringers vp of mischiefe, disobedient to father and mo|ther, without vnderstādyng, inordinate, couenaunt breakers, vnlouyng trucebreakers, vnmerciful. These people wheras they right well knewe,* that a God there is, & knowe also that he is exactly and in euerye point iuste, so that it can not be auoyded, but that suche outragious offenders are worthy death: not onely do suche deedes thē selfe, but also consentyng to other like doers, are to the vnlerned an occasion of stumblyng & ruine

The .ii. Chapter.

The texte.

> Therfore art thou inexcusable, O man, whosoeuer thou be that iudgest. For in that same wherin thou iudgest another thou condemnest thy selfe. For thou that iudgest, doest euen the self same thynges. But we are sure, that the iudgement of God is accor|dyng to the trueth against thē whiche cōmit suche thinges. Thinkest thou this, O thou mā that iudgest them whiche do suche thynges, & doest euen the very same thy self, that thou shalt escape the iudgement of God? Either dispisest thou the riches of his goodnes and pacience & long sufferaunce, not knowyng that the kyndenes of God leadeth to re|pentaunce.

NOr maketh it so greatly for theyr excuse to say, that wyse men with wordes abhorre suche enormities: nor yet to allege, that the magistrates by the lawes inhi|bite and punishe them. For whatsoeuer a manne in the trade of his lyfe foloweth, the same thyng he appro|ueth. Nothyng therefore hast thou to excuse thy selfe withal, whosoeuer thou he, whiche winkyng at thyne owne faultes, condemnest an other. But muche rather assure the, that whiles thou geuest sentence vpon an other, in so doyng thou condemnest thy selfe: forasmuche as thou takyng vpō the the office of a iudge, doest euen the same thynges, for whiche thou condemnest another. And synce thou art in the same thyng faultie, that he is, surely whyles thou geuest sentence against him, therin pronouncest thou sentence against thy selfe. Men mayest thou deceiue, and theyr iudgementes escape parauenture, because they vpon coniectures onely and likelyhodes geue sentence, and are not able to see the secretes of mannes heart. But God whiche seeth, and knoweth all thynges, shall

against all suche haynouse offen|ders,* as we before spoke of, geue sentence of iuste damnacion, not vpon any slender or apparent profe, but euen as the very trueth is.

What doest thou so farfoorth man, stande in thine owne phantasie (I speake to euery suche, as herein knoweth him selfe giltie) to thynke, whi|les thou iudgest suche offenders, that thou canst escape Goddes iudge|mente

thy self, doyng as they do? and lookest thou to escape goddes han|des, when the transgressor can not escape thyne? and to auoyde goddes sē|tence, when men can not auoyde thyne? What, doeth goddes sufferaunce* put the in hope to escape vnpunished? And is he for his exceadyng and bounteouse goodnes, or his long bearyng with the in deferryng thy pu|nishement, of the dispised, as though he wer suche one, as woulde either wynke at offences, or fauored euyll dedes? Nor vnderstandest thou, that this goddes long sufferaunce shewed vpon the, putteth not offenders in hope of escapyng punishment, but fauorably leadeth the to penaunce & a|mendment, to the ende that vpon remembraunce of his great benefites towarde the, thou shouldest at laste begyn for shame, with thy selfe to be displeased.

The texte.

> But thou after thy stubbernes, and heart, that can not repent, heapest vnto thy selfe wrathe, agaynst the daye of vengeaunce, when shall be opened the righteouse iudgement of god, whiche wyl rewarde euery manne accordyng to his dedes, that is to saye, prayse honoure, and immortalitie, to them whiche continewe in good doyng, and seeke immor|talitie. But vnto them that are rebelles, and that dothe not obeye the truth, but folowe vnrighteousnes, shall come indignation and wrath, tribulation and anguyshe vpon the soule of euerie man, that doth euell: of the Iewe fyrst, and also of the Gentile. •o euerie man that doeth good, shall come prayse, and honoure, and peace, to the Iew first, and also to the Gentile. For there is no respecte of personnes with god, for whosoeuer hath synned wythout the lawe, shall also peryshe without lawe. And as many as haue synned in the lawe, shall be iudged by the lawe. For in the syght of god, they are not righteouse, whiche heare the lawe: but the doers of the lawe shalbe iustified. For when the Gentiles, whiche haue not the lawe, doe of nature the thynges contayned in the lawe: then they hauyng not the lawe, are a lawe vnto themselfes, whiche shewe the dedes of the lawe wrytten in theyr heartes: whyle theyr conscience beareth wytnes vn|to them, and also theyr thoughtes, accusyng

one another, or excusyng at the daye, when the Lorde shall iudge the secretes of men by Iesus Christe, accordyng to my gospell.

But thou thy selfe tournest the goodnes of god towardes the, to the encreace of thy damnation. For whyles thou through suche a stubberne mynde, as canne by no meanes be mollified with repētaunce, refusest and forsakest god prouokyng to y• amendment, nothyng els therin doest thou but procure, and laye vp the treasure of goddes wrathe agaynste the. And albeit the wrathe and vengeaunce of God be not nowe presentlye seene and perceyued, yet shall it in tyme to come be founde, doubtles in* that fearefull daye, when without al fauour, synful people shall so muche more earnestly be punished, by how muche more stubbernlye, they refused goddes gentle callyng of them to amendement, and when before all the worlde the exacte sentence of god shalbe opened, whiche shall neither er|roniously nor parcially pronounce, as men are wont to doe, but as a most vprighte iudge, and one that knoweth all thinge, who shall, as men|nes desertes be, gyue rewarde, to some lyfe euerlastyng, to them (I saye) whiche hauyng a confidence in the promyses of the ghos|pel, continewe styll in godlye lyfe, withoute desyre of transitorye

thinges, or the vayne pleasures of this present lyfe, but are desirouse of lyfe euerlastyng in heauen: for theyr shorte reproche here wyll he gyue glorie without ende: for despite suffered, honoure, and for not regardyng theyr temporall lyfe, immortalitie: to other agayne, whiche through fro|warde rebellyon had rather obeye vnrighteousnes and falshed, than the truthe, rewarde shalbe gyuen meete for suche desertes, without doubt the indignation and wrath of god, and therby tribulation and anguyshe of mynde, whiche punishment shall indifferently be layed vpon all synfull offenders, but specially vpon the Iewe and Gretian, to the ende that such be fyrste punyshed, to whome god fyrste offered his mercifull fauer: on the other syde, to euerie suche, as throughe fayth hath lyued godlye, shall prayse, honour, peace, & glorie equally be gyuē, but to y• Iew first, thē to y• Gretian, & after that, to al other wylde and barbarouse nations. For with god ther is of persons no suche respect, as ther is among men syttyng in iudgement, but he is one to all men, and equally iuste. Wherfore, whoso|euer haue without the lawe synned, shall also without the condemnacion* of the lawe peryshe: and suche shall by the lawe be iudged, as receyuing the lawe haue agaynst the same transgressed. For in the syght of god to be coumpted for righteouse, it is not sufficient to haue ben onlye a hearer of the lawe, whiche I saye, because thou that art a Iewe shouldest not by so thynkyng deceyue thy self, but suche, as in workes and godly lyfe expresse and putte the lawe in

vre, suche (I saye) and none elles shall by the iud|gement of God be taken for righteouse. God is suche one, as embraceth & maketh of good workes, albeit there be no law at al, and muche more ab|horreth suche, as hauyng a lawe are not yet obedient therto, howbeit in dede no manne is there, that is vtterlye without a lawe. For when the Gentyles beyng without Moses lawe euen by the course of nature do suche workes, as are by the lawe commaunded, notwithstan|dyng they be not put in remembraunce so to do by the rules of Moses lawe, yet are they to them selfe in stede of a lawe, as well appereth, by that in theyr lyfe they expresse the very substaunce therof, wrytē, not in tables, as the other was, but in theyr heartes, insomuche that, whatsoeuer in the courte of iudgement amonge the Iewes is customablye wonte to be done the same is done in theyr heartes, whyles thy conscience beareth wytnes either agaynste the, or with the, and thy alteryng thoughtes either accuse,* or excuse the. In tyme to come herafter by this lawe shall god iudge, in whiche daye that shalbe opened playnlye in the syghte of all men, whiche is nowe in mennes heartes secretly wrought, where he shal gyue sentence▪ to whome nothing is vnknowen. But yet this iudgement, shall god exe|cute by Christe his sonne, for this presente tyme our Lorde and sauioure, whiche shall than be the iudge of all the worlde. And leste anye should thinke, that this I nowe tel you, is some fable or dreame, assure your self, that it is a parte of the ghospell, whiche I preache vnto you.

The texte.

> ¶Beholde thou arte called a Iewe, and trustest in the lawe, and makest thy boaste of God, and knowest his wyll, and allowest the thynges that be excellente, and arte infourmed by the lawe: and beleuest, that thou thy selfe arte a guyde of the

> blynde, a lyght of them, which are in darkenes, an infourmer of them, whiche lacke dis|crecion, a teacher of the vnlearned, whiche hast the ensample of knowledge, and of the truthe, by the lawe. Thou therfore whiche teachest an other, teachest not thy selfe. Thou preachest, a man shoulde not steale, yet thou stealest. Thou that sayest, a man shoulde not commit aduoutrie, breakest wedlocke. Thou abhorest ymages, and yet robbest god of his honour. Thou that makest thy boste of the lawe, through breakyng of the lawe dis|honourest god. For the name of god is euyll spoken of among the gentiles through you, as it is wrytten.

What cause then hast thou, that arte a Iewe, to glorie of the lawe? Beholde, thou whiche to be called a Iewe thynkest it a great matier, and vpon the priuilege of the lawe gyuen vnto the by god bearyng thy selfe

boldly, bostest that god is author of thy religion, whose mynde & pleasure thou knowest by the holy wrytynges, whiche came from hym, whiche arte also infourmed by the lawe, so that not onlye thy self art learned to knowe what is to be desyred, what thynges are to be auoyded, & what is best to be done: but standest also in a confidence, that thou art able to be guyde* to suche, as are in blyndnes, & to gyue them lyght, which wander in dark|nes: that is, to be a teacher of the vnlearned, and an infourmer of them, y• lacke discreciō. Because the lawe hath in the brought to passe to know the fourme and order of lyfe, and the rule of truthe, thinkest thou for this in the grace of the gospel to be preferred before the Gentile? I thinke not so, but rather thynke that the knowledge of the lawe, wherof thou makeste suche boste, shal before the iudgement seate of god make thy matier worse, vnles thou frame thy lyfe therafter. For the knowledge wherof thou ma|kest suche boste, shall sharpely be layed to thy charge. Thou bragger vpō the lawe, what crakest thou? thou (I saye) whiche teachest an other, and teachest not thy selfe? whiche preachest, that a man shoulde not steale, and thy selfe doest commit robbery? whiche tellest other, that aduoutrie muste not be done, and thy selfe breakest wedlocke? whiche abhorrest ydolatry, & thy selfe takest goddes honoure from hym? whiche among men crakest & gloriest of the lawe gyuen vnto the by god, and by breaking the same, dis|honourest & shamest god the author therof? tournyng y•, for which amōg o|ther thou sekest for glorie, to his reproche, to whō onely al prayse is dewe. For this wyse to do, what els is it, but as far as in the lyeth, to dishonoure god, I saye, as farre as in the lyeth, for in dede vpon hym, no reproache at* all falleth. Of suche, long synce complayned the holy prophetes of god, & namely Esai and Ezechiel sayinge, that through you the name of god is euyl spoken of, reuiled, and through your faulte coūpted reprocheful, euē among the Gentiles gyuen to ydolatrie, whyles ye bostyng youre selfes vpon the tytle of god and his lawe, leade an vngodly lyfe.

The texte.

¶For circumcision verelye auayleth, yf thou kepe the lawe. But yf thou be a brea|ker of the lawe, thy circumcision is tourned to vncircumcision. Therfore yf the vncircū|cised kepe the right thynges contayned in the lawe, shall not his vncircumcision be coū|ted for circumcision? And shall not vncircumcision, whiche is by nature, (yf it kepe the lawe) iudge the, whiche beyng vnder the letter, and circūcised, doest transgresse the law? He is not a Iewe, whiche is a Iewe outwarde: neither is it circumcision, whiche is out|ward in the fleshe, but he is a Iewe whiche is hyd within, and the circumcision of the hearte is the true circumcision, whiche consisteth in the spirite & not in the letter, whose prayse is not of men, but of god.

For neyther is it sufficient to be onely a Iewe borne, nor yet to be ta|ken into theyr religion, but to that ende auayleth circumcision, yf thou put that thyng in vre and practise, for whiche circumcision was gyuen, & in trade of ly•e exercise that, whiche thou in ceremonies takeste vpon the. But yf thou transgresse the lawe, thy circumcision wyll nothyng auayle,* forasmuche as before god, it is as though thou wer not circumcised at al. Nowe then as thy circumcision is tourned into vncircumcision, excepte thou therwith kepe other rules of the lawe, whiche make to good man|ners: so shall the Gentile for lacke of circumcision take no hurte, but be|fore god be accoumpted for circumcised, yf he beyng ignoraunte nor re|gardyng the ceremonies of the lawe, perfourme suche thynges wherin the whole perfetcion and ende of the lawe standeth, that is to saye, pure and innocent lyfe, and haue therwith a sure confidence in Christe, and be obedient vnto hym, whiche is the ende of the lawe. Yea I saye, the Gen|tile shall not only in this behalfe be in as good state as thou arte, but be also set before the, & therin in better case, than thou arte, because he know|eth not what circumcision is, so that therfore his hurtles lyfe shal declare thy lyfe to be more damnable: forasmuche as he not professyng the lawe, in the order of his lyfe expresseth yet the ende and meanyng of the lawe, wheras thou lenyng exactly to the bare wordes and small poyntes ther|of, professing also the same with the marke of circumcision, by refusyng Christ breakest that, whiche in the law is chiefest. Before god, who iud|geth not men by bodely markes, but by theyr godlye myndes loste hast thou the name of a Iewe, onles thou lyue after thy profession. For ney|ther is he Iewe, whiche beareth vpon hym a Iewyshe outwarde marke,* nor is he circumcised, that hath a lytle skyn pared from his secret parte: but he, and none elles is a verye Iewe, whiche inwardly and in his con|science is a Iewe, whome as god onlye regardeth: so therbye iudgeth he euery mā. To be briefe, he is circūcised, whose heart is circumcised, rather thā he, whose priuie mēber hath some parte pared of, nor trusteth somuche vpō the law grauē in stone, as vpon y• spiritual meanyng of it. For whose only fleshe is circūcised, among mē he may in dede glorie, that he is a Iew, but the very Iewe in dede is he, whose conscience is pourged from synne, & hath wholly gyuen hymself to Christ which man: al|beit among men be defrauded of his prayse, yet doeth god acknowledge and approue hym, whose approbacion is perfite blysse and salua|cion.

The .iii. Chapter.

The texte▪

What preferment then hath the Iewe, or what auauntageth circūcision? Surely ve|ry muche. For because that vnto them wer committed the wordes

of god. What then, though sum of them did not beleue. Shall theyr vnbelefe make the promise of god with out effect God forbid. Let god be trewe, & euery man a lyar, as it is written: that thou myghtest be iustified in thy sayinges, and ouercum when thou art iudged.

BVt here some one wyll saye, yf the whole matier stande in godly lyfe, and hurtles maners ioyned with fayth in Christe, what preferment then hath* the Iewe more, than the Gentile, or what aduaun|tageth circumcision at al, yf faythe and godlye ly|uyng make both the circumcised I say, and the vn|circumcised equall? yea yf circumcision make the Iewes matier worse, yf he transgresse the law and offend? Truely, touchyng the free gyft of goddes grace offred by y^e^ ghos|pell, no poynte better is the Iewes state and condicion, than is the Gen|tiles. And yet in some consideracion surely a great preeminence is it to be a Iewe borne. For herin fyrst maye they lawfully glorie, that among all other nations vnto them onelye were delyuered the wordes of god, as it maye appere, eyther for that to them aboue other was committed the law and prophecies, or for that to them god only vouchesaued to speake. Of whiche bothe, the fyrst coulde not be without the great bounteousnes of god, whome it pleased so to magnifie that nacion: and thē agayne muche more semeth he prepared to the faythe offered by the ghospell, whiche knoweth the promyses of the lawe, and nygher is he to the truthe, whiche hath sumwhat therof, albeit it be but a shadowe. For the knowledge of Moyses lawe, and of the darke sayinges of the Prophetes are, as it were a steppe onwarde, and a furtheraunce to the doctrine of Christes ghospel. And albeit sum of the Iewes beyng to muche stubbernely gyuen to the* carnall letter of the lawe woulde not gyue credence to the ghospell, yet hurteth not theyr vnbelief, suche as vnfaynedly credit it. Shall the vn|belief of suche (thinke you) cause, that the faythfull promise of god shall not take effecte, so that he beyng therwith displeased wyl, (as men are co|menly wont to do,) breake his promyse, and disapoynt all men of y•, which he hath equally and indifferently promysed to euerie man? God forbid it shoulde be so: but rather looke surely, that god will with all men kepe his promise, sauing: with suche, as refuse to take his offer: whiche he doth, lest any manne myght at any tyme reproue the fidelitie of the promyse ma|ker, and leste it appere not sufficiently that god is trew, and as he is trew in dede, and cannot lye, so is he ready to perfourme, whatsoeuer he pro|mised, but falsehod and lying cum of men, which through theyr own faul|tes are of the promises of god disapoynted. God, as he is faythful, so nei|ther canne he be deceyued, nor deceyue: but man, in asmuche as he is but manne, maye do bothe. That the promyses of god ben moste cer|tayne, witnesseth also the misticall and heauenlye psalme of Dauid, saying: To the intente thou in thy sayinges myghteste appeare righte|ouse and trewe, and in dede ouercum, as often as menne shall accuse

the for suche one, as maketh vayne promises, falsely and leudly thynking with themself, that for myne offences sake thou wylte not perfourme thy promise made to the stocke of Dauid. In dede I cannot denye, but that I well deserued to be disapoynted of thy promyse, but yet muche matier ma|keth it, that thy fidelitie and truthe shoulde throughe my synnes be amōg men more commended and spoken of: as it wil, whē they shal see the holde on styll, not chaungyng thy sentence, notwithstandyng all myne vnrigh|teousnes.

The texte.

> ¶ But yf our vnrighteousnes make the righteousnes of god more excellent, what shall we saye? Is god vnrighteouse, which taketh vengeaunce? I speake after the man|ner of men: god forbid. For how then shall god iudge the world? for yf the truthe of god appeare more excellent through my ly vnto his prayse, why am I hēcefurth iudged as a synner? And not rather (as men speake euyll of vs, and as sum affirme, that we saye) let vs do euell, that good maye cum therof: whose damnacion is iuste.

But here sum man with himself wyll peraduenture thynke this: yf by mennes vnrighteousnes, the righteousnes of god, be more aduaunced and set furthe, what shall we thynke? Shal we thynke god vnrighteouse, and suche as would haue synne to continewe, that his iustice maye more clearly appere and be more praysed? But now speake I not in myne owne name, but in the name of vngodlye people. For god forbid, that any suche thought shoulde at any tyme enter into any good mannes mynde. Yf* god be vnrighteouse, (as this reason semeth) how can he be hyghe iudge of this worlde? For yf this be goddes ordinaunce, that I should be a sin|full lyar, to the intent that through my lying his fidelitie & truthe might the better be knowen, & more set furth, and that my reprochefull lyfe also should auaūce his glory, why is thē my sinful lyfe layed vnto my charge? why thynk we not rather, as foule tounged people falsly reporte, takyng vs, as though we this sayed: let vs do vnhappely, that good maye cum therof, yf that through out vnrighteousnes the righteousnes of God be more magnified and praysed. But god kepe all good folke farre frō suche frantyke imaginacions. Al suche men for theyr vnbelefe are for iuste and lawfull causes by goddes sentence condemned. For as they can not laye to goddes charge the synnes, wherof themself be wylful workers, so thā|kes shoulde there none be gyuen vnto them, yf god of his goodnes turne theyr offences to his glorie.

The texte.

> What then, Are we better than they? No, in no wyse. For we haue all redy proued, howe that bothe Iewes and Gentiles are all vnder syn, as it is written. There is none righteouse, no not one, there is none that vnderstandeth, there is none that seketh after god: they are all gone out of the waye, they are al vnprofitable, there is none that doth good, no not one. Theyr throte is an open sepulchre, with theyr tongues they haue decey|ued, the poyson of aspes is vnder their lyppes. Whose mouth is full of cursyng and bit|ternes. Theyr feet are swyft to shed bloude: Destruction and wretchednes are in theyr wayes, and the waye of peace haue they not knowen. There is no feare of god before theyr eyes.

But now agayne to our purpose what shall we saye? Are we, that are Iewes in better case, thā are y• paynyms? Not a whyt. I meane touching gods grace, promysed by the gospell, though that in the prerogatiue of the lawe gyuen vnto vs by God we seme to passe them. For nowe haue we already playnly proued, that both Iewes and Gētiles are all subiect and

thral vnto synne. As for the gētiles, y• matier is more plaine, than can be denied. And y• the Iewes are in like case, theyr owne scriptures beare eui|dēt witnes. For in the .xiii. psalme of Dauid this wyse is it wryten: there is none righteous, none is there that vnderstādeth or seketh for God, all are wandered out of the waye, and therewith also becomen vnprofitable, no man is there, that doeth well, (I say) not somuche as one. Againe in the .v. Psalme: theyr shrote is an open sepulchre, with theyr tonges haue they deceiued: the poyson of y^{e} serpent Aspis is vnder theyr lippes. In the ix. Psalme likewyse, whose mouth is ful of bitternes and cursyng. With whiche testimonies the prophete Esai agreyng, saieth: theyr fete are swift to shed bloud, destruccion and wretchednes are in theyr wayes, & the way of peace haue they not knowen, there is no feare of God before theyr yies.

The texte.

> We know, that whatsoeuer thyng the lawe sayeth, it sayeth it to them, whiche are vnder the lawe, that all mouthes may be stopped, & that all the worlde may be subdued to God, because that by the dedes of the law, there shal no fleshe be iustified in his sight For by the lawe cummeth the knowledge of synne.

Nor can we now cauel & say, that suche sayinges touche not, ne belong to the Iewes, synce that whatsoeuer the lawe sayeth, the same properly appertaineth vnto suche, as the same was geuen vnto, and are therfore to the same more bounden. All whiche was of God for none other pur|pose done, but generally to stoppe euerye mannes mouthe from proude* auauncyng of them selues: & eftsones to declare, that the whole worlde was endaungered to God, synce that, no not Moses lawe carnally kept, was able to make any man righteous and innocent in the sight of God, without whose commendacion among men to be accoumpted for righte¦ous is but a vaine trifle. But here wyll some one say, if men by kepyng of the law become not righteous, what good doeth it? Certainly to this end auailed the lawe, that by it eche man knewe his faulte. And surely to|warde the recouery of health no smal furtheraunce is it, if a man knowe his owne disease.

The texte.

> But nowe is the righteousnes of God declared without the lawe, forasmuche as it is alowed by the testimony of the lawe and of the prophetes. The righteousnes of God cōmeth by the fayth of Iesus Christ, vnto all, and vpon all them, that beleue.

But as hitherto it specially apperteined to the lawe to shewe menne theyr offences, whiche they before the lawe geuen knewe not so wel: so is there nowe by preachyng of the gospel, a righteousnes declared, whiche nedeth no helpe of Moses lawe, whiche righteousnes yet the lawe & pro|phecies spoke of before. A iustice (I say) there is declared, not of the law, but the iustice of God, to be obtained, neither by circūcision, nor Iewishe ceremonies, but through fayth and a sure trust in Iesus Christ, who a|lone geueth true and perfite iustice, not onely to the Iewes, or to any o|ther special nacion, but without percialitie to all and euery man, whiche hath a sure trust and confidence in him.

The texte.

> There is no differēce: for all haue sinned, and are destitute of the glory of God: but are iustified freely by his grace through the redempcion, that is in Christ Iesu, whom God hath sette foorth to be the obteiner of mercye through fayth, by the meanes of his bloud, to declare his righteousnes, in that he forgeueth the sinnes that are passed, whi|che God did suffre, to shewe at this tyme his righteousnes, that he might be coump|ted iuste and the iustifier of him, whiche beleueth on Iesus.

For as the disease is so general that all are this farre gone, that before God they can of theyr owne iustice nothyng glory: so must all of the same God, whom they haue offended, seke to be made righteous, whiche righ|teousnes he geueth, not as wages due for kepyng of Moses law, or of the lawe of nature either, but frely through the great mercy of God, procu|red not by Moses, but by Iesus Christ, by whose bloud we are redemed from the tyranny of synne. The Iewes as it cannot be denied, had in ty|mes past theyr mercy table, a shadowe and figure of that, whiche should* afterward folowe, but no we hath God declared Christ to be vnto all peo|ple the very propiciatory mercie table, and sacrifice, to the entent that vpō displeasure cōceiued fyrst with our synnes, we might now be made at one with God, not by the bloud of beastes, as the Iewes wer, but by the most blessed bloud of Christ him selfe, whiche washeth awaye the synnes of all men, therby declaryng his righteousnes to al y• world, whiles he through his sōne in suche sorte forgeueth the sinnes of our former life, y• he would yet haue vs nomore hensfoorth fal again vnto thē. Nor yet doeth he this because men haue deserued so much, but because his {pro}•ise was so to do. Nor is it to be supposed, that God hath vntil this time suffred his people to runne at ryote out of his lawes & to continue in synne, either because he wyst not what they did, or fauoured theyr doynges, but rather in this tyme long before appoineted, to shewe his righteousnes, that so it might clearely appeare, that he is both throughly and in all pointes righteous of him self, and the onely author of our iustice, whiche he indifferētly ge|ueth to al suche, as beleue the gospel of Iesus Christ.

The texte.

> Where is then thy reioysyng? It is excluded. By what lawe? Of workes? Nay: but by the lawe of fayth.

If this be so, (as it is) then answere thou me, whiche art a Iewe, where be thy crakes become? They are vndoubtedly taken from the, and dis|patched arte thou of them, synce the tyme that it hath pleased God, in the gospel of Christ to make all nacions equal. For euen the very Gentiles haue now helth and saluacion offered vnto them. But then by what law I pray you, are they excluded? Are they excluded by the olde ceremonial lawe of Moses? No not so, but by a newe lawe, suche as nothyng els re|quireth, but a liuyng fayth in the sonne of God.

The texte.

> Therfore we holde, that a man is iustified by fayth without the dedes of the lawe: Is he the God of the Iewes onely? Is he not also the God of the Gentiles? Yes, euen of the Gentiles also. For it is God onely whiche iustifieth the circumcision that is of fayth, and vncircumcision through fayth. Do we

then destroy the lawe through fayth? God forbid. But we rather mainteine the lawe.

For we hold (as in dede the trueth is) that euery man may hensfoorth through fayth be made righteous, though he kepe not the workes & cere¦monies of Moses lawe. The lawe & righteousnes therof peculiarly here¦tofore* appertained to the Iewes: but the benefite of Gods mercy offered by y^e^ gospel, God now generally offereth to al men. Is he (trowe ye) only God of y• Iewes? Is he not aswel God also of the gentiles? Doubt there is none, but that he is God of al nacions, aswel (I say) of the gentyles as of the Iewes. Then further, sythe there is but one God ouer all, good reason is it, that his gifte be likewyse commen to all. Whervpon it folo¦weth

againe, that it is not one God, whiche iustifieth the circūcised Iew, callyng him from his affiaunce in the lawe, whiche promiseth a sauiour, to the fayth of the gospel, whiche perfourmeth the same, & another God whiche iustifieth the vncircumcised paynym, by callyng him frō his ido¦latrie, to the same fayth: but it is euen one god, whiche worketh righte¦ousnes in bothe. But here wyll some Iewe say, what sayest thou Paule? If through fayth (as thou sayest) all thynges be geuē vs, then makest y^u^* Moses lawe but a vaine thyng, & for none vse & profite geuē to y^e^ Iewes. God forbid. Rather so farre are we frō thabolishement or thappayryng of the authoritie of the lawe, that we muche more maintaine & establishe it, whiles we preache & teache, that thing to be doen in dede, whiche y• law promised, & tel you of him, to whō as to a marke the lawe appointed & di¦rected. Nor is that abolished, whiche is chaūged for a better, nomore thē we say, that the floures are abolished, when in theyr steade fallyng frō y• trees there groweth fruit, or when in steade of y• shadowe, there is placed a very body.

The .iiii. Chapter.

The texte.

What say we then, that Abraham our father (as pertainyng to the fleashe) did fynd? If Abrahā wer iustified by deedes, then hath he wherin to reioyce: but not with God. For what sayeth the scripture? Abrahā beleued God, & it was coumpted vnto him for righteousnes. To him that worketh, is the rewarde not rekened of fauoure, but of duety. To him that worketh not, but beleueth on him that iustifieth the vngodly, is his fayth coūpted for righteousnes (accordyng to y• purpose of the grace of god) Euē as Da¦uid

describeth the blissedfulnes of that mā, vnto whō God imputeth righteousnes with out dedes. Blessed are they whose vnrighteousnes are forgeuen, and whose synnes are couered. Blessed is that man, to whom the lorde will not impute synne.

And yet if now any mā stubbernly maintein & defend the presēt state of Moses lawe, grosse & carnal as it is, & not onely defēd it▪ but also vpō a cōfidēce therin, put other in hope to be saued: Against him will I for exāple reherse no meane Iewe, but euē Abrahā him selfe the first & chief of al the circumcised, of whō as father & beginner of theyr stocke, the whole nacion of Iewes are wont specially to crake & glory. And yet is Abrahā in very dede touching carnal kynred in suche sorte father to the Iewes, that yet he is neuerthelesse father to all suche as in fayth resēble him, & are like vnto him, in thimage of y^e^ soule, & not somuche in y• image of the body. As for circūcision, (which as I sayd) had his fyrst beginnyng in Abrahā, was but a pledge & marke of al Mo|ses law, & as a mā may say, a special token wherby Iewes are knowen to be Iewes. Let vs now therfore cōsider what Abrahā gote, & that whiche he got, by what meanes he obtained it. That Abraham fyrst was praised for a righteous mā, y• scriptures self beare euidēt recorde. But now if he either through circumcision, or by kepyng of suche other ceremonies, as* are in Moses lawe prescribed, wōne y^t^cōmendacion, than hath he in dede somewhat wherof to reioyce, & yet not before God, but before men. And why before men? Vndoubtedly, because he gotte it through suche externe and bodily meanes, as menne vse to iudge of. And why not before God? Certainly because he obtained it not for his faythes sake, wherby we are brought into y• fauer of God. But now so is it that Abrahā euen at Gods

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owne hand obtained the praise of righteousnes. Whervpon it foloweth,

that he got it, not by kepyng of any prescripte ceremony of the lawe, but by that fayth, wherby all men both Iewes & Gentiles must now seke for like praise, I meane al suche, as are the true children of Abrahā. Nor re|quire I, that ye should herein beleue my wordes, vnlesse the scriptures clerely & euidētly testify the same. In the .xv. chapiter of Genesis, •o, thus is it written: Abrahā beleued God, & the same belief of his was vnto him coūpted for righteousnes. To him had God promised an ofspring, as plē¦tiful, as is the nūbre of starres in the firmament, whiche yet was in y^e^ case that both his wyfe was past child bearyng, & him self had yet none heire. And yet vnlikely as it was without delay beleued he the promise maker, not cōsideryng the possibilitie of the thing, whiche was promised, but ra|ther who was the promise maker, & for y^t^ his sure cōfidences sake was he foorthw^t^ coūpted righteous, not for his circūcision, which he had not at y• time receiued, but for his faythes sake, & was in dede so coūted, not before men, but before God, who was the onely witnes, when this mystery was wrought: of whō this his fayth was coūted for righteousnes, long before that he had done any good dedes (suche I meane) as are by Moses lawe cōmaūded. Now that call we properly counted or taken for payed, whi|che beyng not paied in very dede, is by y• special goodnes of him, that so taketh it, rekened for payed. Now then, if euen y• Patriarche Abrahā him self was not for his circūcisions sake coūpted righteous, but was lōg be¦fore his circumcisiō, for his faythes sake accepted of God, why should the Iewe in y• ceremonies of y• law put any affiaūce, to whō y• same was geuē but for a season? And surely muche lesse should the gentiles therin haue any trust, to whō the same was not geuē at all. For if vnto y• Iew subiect* vnto the ceremonies of the law any reward be geuē for keping of them, y• semeth payed vnto him, as wages due by couenaunt, rather then geuē by any fauer & mercy of y• geuer, as of y•otherside, if for trāgression of y• law the same suffre punishmēt, wel worthy is he therof. For as y• seruaūt, whē he hath throughly finished his taske, he receiueth his wages: so if y• same forget to do his duetye, he is w^t^ si•ipes and punishmēt sharply corrected. But to the gētiles, to whō the ceremonies of the law are vnknowen, or to the Iewes either, whiche hauyng forsakē the bondage of the lawe are be|come christian men, & worke no lōger now, as it wer by tasque, but vnfai|nedly & purely put theyr trust in him, whiche frely geueth perfite iustice, euen to the wicked, al whose synnes he hath by his death taken away, to suche (I say) geueth fayth, as he did vnto Abrahā, whiche is, that they be accoūpted for righteous, not for kepyng of the lawe, but for theyr onely faythes sake, whervnto no mā is cōpelled, but rather gētely prouoked & allured, whiche God doth to the entent that our fayth in Christ should be a thyng of vs frely wrought, & of no cōpulsion, and that our deliueraūce through him, & restoryng of vs into the nūbre of righteous people shuld be a thyng of Gods fre gifte & mercy, & of no debte. To this purpose like|wise maketh Dauid both kyng & prophete, the chiefe glory of the Iewes next after

Abrahā, & in whō Christ thonly fountaine of our welth & salua¦cion was specially promised vnto vs. For in his .xxxi. Psalme describeth he also this blessedfull state of man, declared now by the gospel, shewyng

y• it is not geuē & receiued, as due vnto vs for the workes of Moses law, but by the fre goodnes of God, wherby we are moued & drawen to beleue. Blessed are they (sayeth he) whose vnrighteousnes is forgeuen, & whose* synnes are couered. Blessed is that mā to whō the Lorde wyll not impute synne. By whiche testimony ye se how vnrighteousnes is forgeuen, done against Moses lawe: And how also sinnes done against y• lawe of nature are couered. Briefely ye heare & perceiue, that suche as through Christ haue attayned this blisseful state, haue no kynd of sinne layed vnto theyr charge, in al whiche saying yet of y• prophete there is of kepyng the lawe no mēcion made. Cause is there none therfore, though y•Iewes be neuer somuche descēded of these mens stocke, that they should peculiarly cha¦lenge as theyr owne, either the blisseful state spoken of by Dauid, or the praise of righteousnes geuē vnto Abrahā, excludyng the gentiles frō it.

The texte.

> Came this blessednes then vpon the vncircumcision, or vpon the circumcision also? For we say, that fayth was rekened to Abraham for righteousnes. Howe was it than rekened? When he was in the circumcision? or when he was in the vncircumcision? Not in the tyme of circumcision: but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the righteousnes of fayth, whiche he had yet beyng vncircumcised: that he should be the father of al them that beleue, though they be not circūcised, that righteousnes might be imputed to them also: and that he might be the father of circumcision, not vnto them onely whiche came of the circumcised, but vnto them also that walke in the steppes of the fayth, that was in our father Abrahā, before the tyme of circumcision.

If it be reasonable, let them answer me to this question, whether this blessednes promised by God, only appertaine to suche as are circūcised, & are therby boūde to y• law? or els to suche, as also are both ignorant what circūcision is, and what the ceremonies of the lawe meane? Thus muche must they at the lest graunt, y• Abrahā for his fayth was coumpted righ¦teous. But by Abrahams title as fyrst father and beginner of the Iewes stocke, must al his ofspryng be estemed & coūpted for righteous. For an vnmete thyng is it, and against reason, that the neuewes shuld by

other meanes chalēge any right, thā by suche wherby theyr fyrst parēt was put in possession. A knowen matier is it y• Abrahā was called righteous, but let thē then tel me for what cause was he so called? was it for paryng of a* lytle skynne frō y• fore parte of his yarde, or was it rather for his faythes sake, without any cōsideracion had of circūcision? To say that he for his Iewishe circumcision, obtained the praise of a righteous man, cannot be defended, forasmuche as at y• time when Abrahā was so coūpted, neither was he circumcised, nor yet cōmaunded so to be. But long before that be leued •e that of his sede Christ should be borne,, through whom all naci|ons of the world should obtaine this blessednes & fatherly praise of righ|teousnes: & for this fayth of his was he coūted for righteous. After whi|che tyme folowed circumcision, not as a meane wherby to make him righ¦teous,* but to be as a marke & token among men onely, & not before God, wherby the Iewes should be knowen to be his children, whiche beyng not circumcised beleued God, & yet vncircūcised as he was, had through his onely fayth pleased God. If Abrahā had been fyrst circumcised & thā beleued, and so consequently called righteous, then would it appeare some what, that this holy name of righteousnes appertained onely to the circūcised, but in him was it cōtrary, as whiche for his faythes sake was

by God pronounced righteous, before that he was circūcised or cōmaun|ded so to be. And afterwarde ensued circūcision, not as a meane to make* him righteous, for so was he alredy, but partely to be as a certain figure of the true circūcision, y• is to say, of the pure & godly life, whiche should afterwarde be in suche as would perfitely beleue in Christ, whiche kinde of circumcision is not ministred with a sharpe flynte stoone cuttyng of a lytle skynne frō the fore parte of the yarde, but wrought by the spirite of God, rootyng out of mens heartes all naughty desyres, & partely also to be a certaine seale or bonde wherby Abraham should of the promises be assured, whiche should not yet foorthw^{t} be accomplished in Isaac, whiche onely figured Christ, but in due season be perfourmed in y• sonne of God, that so finally Abraham the fyrst example of fayth, might be knowen to be the father vnto all suche, as would beleue in Christ (as he did) though they were not carnally circumcised: that as his fayth was coumpted for righteousnes, so should the fayth of al suche as are the true and lawfully begotten children of Abraham, be of God likewyse accepted. And by this also in suche sorte knowen to be father to the gentiles, that yet the Iewes* are not excluded, if they for this onely stande not to muche in theyr owne phantasie, because they are lineally descended of the circūcised Abrahams stocke, and haue nothyng els to proue theyr kynred by, but onely a bare bodely marke, but haue rather that fayth wherby he

beyng not yet circū¦cised, was of God coūpted for righteous. For nothyng is there that to y• fathers maketh a surer profe that theyr childrē are theyr owne & lawfully begotten, than if they folowe theyr fathers vertues. And if it so be, that men vse to disenherite euen theyr owne children, deniyng that suche as growe out of kynde from the good condicions and maners of theyr aun|cesters, are theyrs, surely muche more wyll God by like markes seauer bastardes from his lawful children.

The texte.

> For the promises (that he should be the heire of the worlde) happened not to Abra|hā or his sede through the law, but through the righteousnes of fayth. For if they whi|che are of the lawe be heires, then is fayth but vayne, & the promise of none effect, be|cause the lawe causeth wrath. For where no lawe is, there is no transgression. Ther|fore by fayth is the inheritaūce geuen, that it might come of fauoure, that the promise might be sure to all the sede: Not to them onely whiche are of the lawe, but to them al|so whiche are of the fayth of Abraham, whiche is the father of vs all (as it is written. I haue made the a father of many nacions) euen before God, whom he beleued, which restored the dead vnto life, and calleth those thinges whiche be not, as though they were.

Now as Abrahā deserued neither for kepyng of Moses law, whiche was not at that tyme geuen, nor for his circumcisions sake, whiche (as I before sayd) he had not yet receiued, that God should make him suche ho|norable promises, that is to wete, that the dominion of the whole worlde shuld by inheritaūce fal vnto him, or to his posteritie, but through fayth wherby he deserued to be called righteous: no more shuld the Iewes loke to enioye the sayd right of Goddes promise, either by the onely title and right of circumcision, or of the lawe either. A title (as ye knowe) can by none other wayes be conueied to posteritie, than by suche as the fyrst au|thour and beginner of the stocke came by it. For if the possession and enheritaunce of the whole worlde promised vnto Abrahams posteritie generally belong vnto the Iewes by the title of the lawe, so that they

therby only becū heyres, thā is y• preachyng of Christes faith, but a vayne* thing, than is gods promise of none effecte, synce it is certayne, y• through the benefite of the lawe, noman receyueth y• blessyng which god promysed to Abrahā. Yea I saye so vnable is Moses law to bryng men to this ioy|full & welthy state, y• it rather worketh wrath & goddes displeasure, whiles therby occasion is ministred more greuously to offend

hym, wheras faith contrarywyse of y• wycked & vngodly maketh men righteous. For where offences are and displeasures are borne, as it is with them, which are vn|der the lawe, there is there for chyldren no inheritaunce dew. But nowe & yf any man aske how the lawe rather worketh gods displeasure & wrathe than righteousnes, beholde, this wyse it is. Experience sheweth, that it is vnlawfull to condemne another man as gyltye, vnles by some law fyrste made there be a penaltie of condēnacion proclamed and appoynted. But so was it that in Moses lawe were there diuerse thynges commaunded to be done or not done, as for example circumcision, the Sabboth daye ke|pyng, feastes of the newe Moone, the differences of meates, touchyng of deade bodyes, of strangled beastes, of bloude, of washynges, al which are of this sorte that though we neuer so diligentlye obserue them, yet make they vs not righteouse, and yet is suche one as dothe in these offende, en|daungered and subiecte to punyshment. But now because by this law no man is bounde, but suche as are Iewes, and forasmuche as to Abraham was promysed the enheritaunce of all nacions, well foloweth it, that by the ryght and kepyng of the carnal law, the promise of god can not be de|riued into all nations, and then foloweth it that by fayth is this inheri|taunce obteined, and goddes pleasure is it should so be, to thentent that men should knowe, that it is a gyfte gyuen by goddes free mercy and fa|uour, and of no debte. And thus shall goddes faythful promyse, wherby* all Abrahams posteritie is put in hope of this glorious state, be certayne and effectuall. I call Abrahams posteritie, not only suche, as by reason of one common lawe giuen vnto them are of one stocke, but rather all suche, as in fayth resemble theyr fyrst parentes. For more agreable vnto reason is it, y• spirituall kynrēd knytte together thorow fayth, wherby Abraham deseruyng the promyse became goddes frende, should be a thyng muche more effectuall, then is any carnal kynred thorowe the lawe, who prouo|keth both goddes displeasure and also condemneth vs. A vayne crake is it therfore to saye as the Iewes do, that Abraham is onelye theyr father, when he is in very dede father to vs all, of what nation soeuer we be, so y• we humbly receyue and embrace Christes gospell. That this is true, god himselfe in the .xvii. Chapiter of Genesis witnesseth, what time he encrea|sed his name, and in stede of Abram callyng hym Abraham, sayed: I haue* made the father of many naciōs. Certaine must that be, which god spake. But then yf Abraham be father to the circumcised people and no mo, how standeth it w^{t} this, y• he is father of many nacions? Be in this perswaded rather, y• as there are no more gods but one of al suche as trust vpon him: so gods wyl & pleasure was, y• Abrahā whiche was a figure of god, euen as Isaac fygured Christ, should be the father, not of this nation, or that only, but of all them whiche were by lyke fayth ioyned vnto hym.

Nor coulde Abraham in his belief be deceyued, because he had a confi|dence

in his promyses, whiche was not only able to make the barayne to be fruytfull, but also to restore the deade to lyfe agayne: so farfurthe that when he was afterwarde commaunded to sacrifice his only sonne Isaac,* in whome alone all the hope of his posteritie rested, yet nothyng doubted he of the fidelitie of the promise maker, by whom Abraham wel wyst that his sonne myght be restored to lyfe agayne, and knewe also that god was able to call into a parte of this blessed inheritaunce, suche thynges as in the cōmon opinion of men are vetterly nothing, as thoughe they wer som|what. The Iewes iuge thēselfes only to lyue and to be somewhat worth, abhorryng the Gētyles as vnmete for any good thyng, but to be abiectes: to whome yet more auayled the merciful and fauourable callyng of god, then carnall kynred auayled the Iewes.

The texte.

> ¶ Which Abrahā, contrarie to hope, beleued in hope y• he should be y• father of many na|tiōs, accordyng to y•, which was spoken: Euē so shal thy seede be, as the starres of heauē, and the sande of the sea And he faynted not in the fayth, nor yet considered his owne bodye, whiche was now deade, euen when he was almost an hundred yere olde: neither yet that Sara was paste chyld bearyng He staggared not at the promise of god through vnbelief, but became strong in faythe, and gaue god the prayse, beyng full certified, that he whiche had promysed, the same was able also to make it good. And therfore was it reckened to hym for righteousnes.

And in dede wel worthy was the strong & constante fayth of that good olde man, to haue gods fauour, whiche vpō a trust of goddes promise, in* suche thynges cōceyued a sure hope wherin by course of nature there was no hope to be cōceyued: in so doing aswell knowleging the faythfulnes of god y•promise maker, as also his great & almighty power. And thoughe hymself was feble, and his wyfe lykewyse passed temyng, yet nothyng doubted he, but that he shoulde be father of many nations, and the begin¦ner of suche an infinite posteritie, as is the number of sterres in heauen, euen as god sayde vnto hym, when he had broughte hym into the fieldes and shewed hym the firmament •et thycke & replenished with sterres, say|ing: As thou art not able to number these sterres, •o shall thyne ofspryng be innumerable. And albeit at that tyme the same promyse by reasō of his feble age semed neither apparent nor lyke to be trew, yet weake & feble as he was in bodely strength, he faynted not in y• strēgth of fayth, nor as mis|trusting people do, sought for profes how these thinges myght be done or not done, nor cōsydered his dry & barayne body euē thē worne out, & not a|ble* to haue issue, as which was

thē wel nighe an hundred yeares olde: nor yet consydred his wyues age neither, whose floures by reason of age were dryed vp, ī suche sort y• though himself had not ben past al strēgth to beget a chylde, yet was she passed chyld bearyng & vnable to cōceyue. No suche thyng (I saye) remēbred he, nothing mistrusted he, nothing staggered he, but surely & with al his heart leaning & trustyng vnto y• promyses of god (as strong in fayth as he was in body weake, being in despayre of his own power,) conceiued a most sure trust vpon the power of him y• made the pro¦myse: and in al this matier chalengyng nothyng to hymselfe as his own, gaue ouer the whole prayse and glorie to god only, whome he by his sure and constant fayth, both testified to be true of promise, as whiche woulde deceyue no man, & lykewyse to be almightye, as whō he thoughte able to perfourme his promise were the same neuer somuche passyng all worldly strength.

This is the glorie wherwith god is chieflye delighted, whiche nedeth no seruice of ours, and therfore, (as the scripture sayeth) it was reckened vnto hym, for ryghteousnes.

The texte.

> ¶ Neuerthelesse it is not wrytten for hym onelye, that it was reckened to hym for ryghteousnes: but also for vs, to whom it shalbe coumpted for ryghteousnes, so that we beleue in hym, that raised vp Iesus our Lorde from the dead: whiche was deliuered for our synnes, and was raised agyue for our iustification.

Nor is it to be supposed, that this was wryten onely for Abrahams sake when it is sayd, y• his faith was reckened vnto hym for righteousnes for y• scripture laboreth not so muche for the auaūcemēt of Abrahās glory only but rather to gyue vs which are of Abrahās posteritie, an example, wher¦by* al the world might vnderstande, that as Abraham, for his faythes sake without healpe or ayde of the lawe obteyned before god to be coumpted for righteouse: so should none of vs by kepyng of the law only, thynke to haue the same. Abrahā thē was called righteouse, because he beleued god. And surely entry haue we none to ryghteousnes, vnles we lykewise beleue in the same god, whiche to vs hath brought to passe in Iesus Christ oure lorde, whome he raysed from death to lyfe, euen that he promised to Abra¦ham, in the fygure of Isaac, therby declaryng that the fayth of Abraham was no vayne fayth, whiche beleued y• god was suche one, as coulde geue lyfe euen to the deade, & call agayne suche thinges, as are not, as thoughe they were. Let vs not therfore for our righteousnes and cleannes of lyfe, thanke Moses but Christ, whiche gaue hymselfe to

death to the entent he would freely through fayth forgyue our synnes, whiche also rose agayne from death, to the entent we shoulde abstayne from deadly synne, nor dis|please hym, by committyng agayne suche thynges for which his pleasure was to dye. He dyed (I saye) to kyll synne in vs, and rose agayne from death to thentent that by hym fyrst, dying to oure olde synnes, & so furthe with hym, and by hym, beyng brought and restored into a newe kynde of lyfe, we may hereafter lyue vnto y• ryghteousnes, which we haue through his goodnes receyued.

The .v. Chapiter.

The texte.

> Because therfore y• we are iustified by fayth, we are at peace with god, through our lord Iesus Christe: by whome also it chaunced vnto vs to be brought in through fayth, vnto this grace wherin we stande: & reioyse in hope of the glorye of the chyldren of god, Not that only, but also we reioyse in tribulatiō knowyng, y• tribulatiō bryngeth paciēce, pa|cience bringeth experience, experience bringeth hope, and hope maketh not ashamed, for the loue of god is shed abrode in our heartes, by the holy ghost whiche is geuen vnto vs.

C Onsyderyng that only syn causeth variaunce betwixt god and man, now are we certeynly at peace with god, because that of wicked & synful people we are made ryghteous, &* that neither by Moses law, whiche rather encreased oure offēces nor for our workes, but as our father Abrahā was for oure faythes sake reconciled vnto god y• father, whose frende also through fayth Abraham became, & that neither through Mo|ses, but through the only sonne of god our lorde Iesus Christ, which with his bloud washed away our offences, & by his death reconcilyng vs vnto god, beyng before y• tyme displeased with vs, so opened for vs an entrye, y• we through lyke fayth without either the lawe, or circumcision mighte be brought into this grace of god promysed by the ghospell.

In whiche fayth we stande stedfaste, and not only stande with good wyll & couragiouslye, but also reioyce not only because we are at peace w^t^ god but also for that we are pute in sure hope, that through oure stedfastnes of fayth, we shal in tyme to come enioye the glorie of heauen. Nor enuye we the Iewes, through the glory of their circumcision, and as we enuye them not, so mislike we not our fayth, the brynger furthe of suche plenti|full fruicte, nor yet repent we our glory, with hope wherof we for

this pre|sent tyme are aduaunced & vnderpyght. Whiche glorie albeit it be suche, as cannot yet be seene, and thoughe without sufferyng of aduersities and troubles we attayne not therunto, yet euē the same troubles in the meane season recken we a thyng to reioyce and glorye of, as whiche we suffer both to our hyghe prayse, & are also suche, as open vnto vs the gate to life euerlasting. For this new example hath Christ both geuē vs, & by him al|so taught are we this excellent doctrine, that by sufferyng of tribulatiōs, the vertue of pacience is strengthened: and as the fyer tryeth golde, so throughe pacience become we better tryed and proued both of god & man. Agayne the more tribulatiōs we suffer, the surer hope of rewarde stande* we in. Nor is it to be feared, leste this hope mysse & disapoynt vs, & of our belief make vs ashamed, before y• wicked people because we haue euē now therof in hande a moste sure pledge and earnest penye, whiche is the mer|uaylous and vnspeakeable loue of god towarde vs, not onlye externally shewed vnto vs, but most plētifully printed in our heartes in manier cō|pellyng vs to loue hym agayne wrought by the holy ghost, & in steade of the watryshe letter of the lawe gyuen vnto vs as a gage, assuryng vs of his promise herafter surely to be perfourmed.

The texte.

> For when we were yet weake, accordyng to the tyme, Christ dyed for vs, which wer vngodlye. Yet scarce wyl any man dye for a ryghteouse man Peraduenture for a good man durste a man dye. But god setteth but his loue towarde vs, seyng that whyle we were yet synners, according to the tyme, Christ dyed for vs Muche more then nowe we that are iustified by his bloude, shalbe saued from wrathe through hym.

For had not god of his great mercy singulerly loued and pitied vs. Iesus Christ his only sonne had neuer by the wyl of his father descended* into earth, nor haue taken oure mortall fleshe vpon hym, and so haue dy|ed, namely, what tyme we were weake, thrall, and subiecte to beastlye de|syres, whiche were by the lawe more lyke to be prouoked, than to be bryde|l•d and suppressed. Bad yet as we then were, he loued vs in hope of salua¦cion, yea he loued vs beyng wycked people and deuilyshe ydolaters, and so loued vs, that for our sakes he wyllyngly suffered death, whiche was the greatest, euident, and moste singuler poynt of loue, that euer could be shewed. Among men scarcely shal any man fynde another so frendlye, as wyl for his good and wel deseruyng frendes sake suffer death: But to graunt that some suche maye some where be founde, as for his approued frende wyl paraduenture be contented to dye, yet hath god shewed an ex|ample passyng all examples of suche earthly loues, whom it pleased euen for wycked and vnworthy persons to delyuer his onlye sonne to death. Now if god haue for vs beyng wycked people and

offenders done thus muche, how muche rather wyl he do for vs beyng nowe purged, chastised,

and by the bloud of his sonne, reconciled vnto hym, that we through sinne fall no more into his displeasure, and therby stande in ieopardy of more greuouse dānation not only for our synful lyfe, but also because we should then be vnthankefull. Christe dyed for vs but for a season, but he rose a|gayn for euer. And as he dyed for vs, so arose he agayne for our sakes.

The texte.

> ¶ For yf when we were enemies, we were reconciled to god by the deathe of his sonne, muche more, seyng we are reconciled, we shalbe preserued by his lyfe. Not onlye this, but we also ioye in god by the meanes of oure lorde Iesus Christe, by whome we haue nowe obtayned the attonement.

Now and yf by his death he haue this muche done for vs, that where as before that tyme god was with vs highly offended and displeased, we haue hym nowe gratiouse and merciful, muche rather shal we so through his lyfe be preserued, that we nomore fall into his displeasure. By his death deliuered are we from synne, his lyfe shal preserue vs in innocēcie, his death hath delyuered vs from the power of the deuill, his lyfe shall towarde vs continew the loue of his father. These are suche euident syg|nes* of goddes loue towarde vs, that they not only put vs in a quyet assu|raunce, and in a sure hope to be saued from the vengeaūce of god to come, but also gyue vs a lustye courage, euen to glorie not of oure deseartes. but with thankes geuyng to god the father, through whose bountefull mercy we haue receyued this welthy state, promysed by hym to be geuen vnto vs, neither for the lawes, nor for circumcisions sake, but through Ie|sus Christ his sonne, by whose meanes we are restored into his fauour a|gayne, to thentent that for all this benefite, thankes should be gyuen to noman, but to god hymself and to his only sonne. Al whiche was done by the meruaylous & secrete counsel of god, to the ende, y• the waye & meanes of oure restoryng shoulde agree with the waye of oure damnation.

The texte.

> Wherfore▪ as by one man syn entred in the worlde, and death by the meanes of syn: euen so death also went ouer al men, insomuche as all men synned. For euen vnto the law was syn in the worlde, but synne is not

imputed where there is no lawe, neuerthe|lesse death raigned from Adam to Moses, euen ouer thē also, that had not synned with lyke transgressiō as dyd Adam, which beareth the similitude of hym, that was to come.

Wherfore as by Adam, whiche fyrste transgressed the commaunde|mente of god, synne entred into the worlde, and by the meanes of synne,* death, because syn is, as it were the poyson of mannes soule, by whose occasion synne, whiche had his begynning in the fyrst of our stocke, issued furthe into all his posteritie, whyles eche man folowed the exāple of their fyrst parente: so through Christe alone, in whome by fayth al are borne a|gayne, we receyue innocencie, and therwyth lyfe: whiche blessednes lyke|wyse hauyng his begynnyng in one fyrst and new authour of generaciō, Christe, is spread abrode amonge all them, whiche are throughe faythe knyt vnto hym, and in hurtlesse lyfe folowe his steppes. But when synne had once ouergone the world, and poysoned all mankynde, suche was the strength therof, that it coulde by no meanes, neyther by the lawe of nature, nor yet by Moses lawe be vanquyshed, so that by the lawe no|thyng was done but that suche as hadde offended, knewe that they were gylty and worthy of damnation. For as to chyldren, in whō the lawe of nature hath no place, by reason of theyr tēder age not able as yet to dis|cerne,

what is good, and what is not, syn is not yet imputed, no more was* it layde vnto the Paynyms charge, yf they ought dyd agaynst Moyses lawe. Therfore before the lawe gyuen, whiche shewed men theyr synnes, by reason of the law of nature the world in dede was not vtterly without synne, but yet bare men at that tyme with themselfes: and as it wer with|out correctiō fell to all licenciousnes, as though they had ben vtterly law¦les. Forasmuche as therfore he was not yet comen, whiche should take a|waye the synnes of the world, and vanquyshe the tyrannye of death, death which enteryng through Adams offence raygned without any resistence, euen vpon them also whiche had not maliciously offended agaynst the cō|maundement of god, as Adam dyd, which euen than bare the ymage and fygure of Christ, whiche should come lōg after, and yet meane I not, that he is in euery poynte vnto Christe lyke, but that he in some poyntes bare the ymage of Christ. In this poynt lyke, that both were the begynners of a generation, the one of an earthly, the other of an heauenly. In this lyke also, that a certayne thyng is frome both begynners deriued into theyr posterities, but the difference is, that from the earthly Adam was the be|gynnyng of vnrighteousnes and synne, but by the heauenly Adam is gy|uen all grace and goodnes.

> But the gifte is not like as the synne. F•• if through the synne of one, many be dead, muche more plenteous vpon many was the grace of God and gift by grace whiche was gyuen by one man Iesus Christ.

But now as these two are partely like: so wer they not equal. For be|sides that elswyse of it selfe it is a thing more effectual to saue then to de|stroy,* muche more strong and mightye is Christ to saue, then was Adam to condempne, so that muche more effectual is Christes obedience to geue life, then was the trāsgression of Adam to worke death, so that in all poin|tes Christes goodnes ouerwaigheth the offence of Adam, which thyng I monishe you of and say, leste any man might thynke the synne of our fyrst parent to be so outragious, that he should dispaire of his restoryng again to saluacion. For it one mannes synne was of suche power, that it made so great a numbre of people thral vnto death, of muche more power, plen|tyfulnes & more general shal the benefite of God be and his mercyful gift which he hath gynē vs by one man lykewyse, I meane Iesus Christ y• au|thor of godly and innocent lyfe, by whome he hath not onely taken awaye the tyranny of death and syn, but hath also in steade of syn gyuen righte|ousnes, and in the steade of the tyranny of death, the kyngdō of life, so that the offēce of Adam through the great mercy of god, tourned to our weale and aduauntage.

The texte.

> ¶ And the gyfte is not ouer one synne: as death came through one sinne of one, that synned. For damnation came of one synne vnto condemnation: but the gyfte came to iustifie from many synnes. For yf by the synne of one, death raigned by the meanes of one, muche more they (whiche receaue aboundaunce of grace & of the gyft of righteous|nes) shall raigne in lyfe by the meanes of one (that is to saye) Iesus Christe.

Agayne thoughe throughe Adams onlye offence damnation entred, and through innocēt Christe, saluation: yet is not one equal to another. For in suche sorte had damnacion her begynnyng, that the synne of one man issued into al his posteritie, by meane wherof it might in continuaūce

of tyme, at the last haue made the whole world thrall to synne: but y• bene|fite of god cōtrarywyse is in suche sorte gyuen, y•the sinnes of al the world then gathered together, and growen strong are at once by Christes death wyped awaye, and not only so, but also righteousnes is

gyuen. And ther|fore* albeit the synne of onlye one man had suche a power, that it brought all men vnder the tyranny of death, so that all suche as had offended, as Adam did, could not be, but vnder the same yoke, that he was, yet muche more receaue we through the bountifull and ouer flowyng mercy of god, whiche is, that all suche as folowyng the example of Christ, liue iustlye & innocently, shall not only be free from the tyranny of synne and death, but also through him, whiche is the onely authour of our felicitie and welthe raigne themselfes in lyfe euerlastyng.

The texte.

> ¶ Lykewyse then, as by the synne of one, there sprang vp euell on all men to condꝫ|nation: euen so by the righteousnes of one: spryngeth good vpon all men to the righte|ousnes of lyfe. For as by one mannes disobedience many became synners: so by the obe|dience of one, shall many be made righteouse. But the lawe in the meane tyme entred in, that synne shoulde encrease. Neuerthelater where aboūdaunce of sinne was, there was more plenteousnes of grace. That as synne had raygned vnto death, euē so myght grace raigne through righteousnes, vnto eternall life by the helpe of Iesus Christe.

Herein therfore are bothe lyke, that as by the offence of one man, syn came into the worlde, by meane wherof all became thrall vnto death: so through yͤ ryghteousnes of one, whiche is deriued into al suche, as beleue and submyt themselfe vnto the kyngdom of lyfe, are all men of god made righteouse and partakers of the kyngdom of life. For as by Adā, through* his disobedience to goddes commaundement, many became synners, whi|les they folowed theyr fyrst fathers trāsgression: so shal only Christ which euen vnto the death of the crosse obeyed god his father, make many righ|teouse, all suche (I saye) as are folowers of his obedience. But to returne agayne vnto our former purpose, yf by suche meanes as we before spake of, it pleased god both to take awaye synne, & also to geue righteousnes & lyfe, to what purpose was it to geue a law, vnable to do any good? Wher|vnto to answer, it is to be vnderstanden, that in this the lawe dyd good, yͤ therby the great mercy of God toward vs became more euident & better knowē. For the more great & outragious the power of synne is, the more notable is his benefite whiche deliuereth vs from synne. Now is by the lawe the tyranny of synne set foorth, whiles the same, albeit in vaine, resi|steth it. Strong and mightie was this tyranny, but muche more mightie was the mercye of God, wherof we haue by so muche more perfite experi|ence, the greater daūger of the sayd tyrāny we haue hitherto been in. And* certainly for this also are we bounden to thanke the lawe, because therby we perceiue the greatnes of Gods benefite, by meane wherof as the deuil through synne winnyng the dominion, destroyed mannes soule, whiche is very death in dede, so should godly life through Gods gifte obteinyng the kyngdome and vpper

hande, geue life vnto all men through the help of Iesus Christ, vnder whom as our lorde and capitaine we reioyce be|yng now deliuered from the bōdage of death, vnder whose baner we wer not long ago souldiars.

The .vi. Chapter.

The texte.

¶ What shal we say then? Shal we continue in synne, that there may be aboundance of grace? God forbid. How shall we, that are dead as touchyng synne liue any longer therin. Knowe ye not that all we, whiche are baptised into Iesus Christ, are baptised to dye with him? We are buried then with him by baptisme, for to dye: that likewise as Christ was raised vp frō death by the glory of the father, euen so we also should walke in a new life. For if we be graft in death like vnto him: euen so shal we be partakers of the resurreccion: knowyng this that our olde man is crucified with him also, that the body of synne might vtterly be destroyed, that hensfoorth we should not be seruauntes vnto synne. For he that is dead, is iustified from synne.

BVt because we before sayd, that through the lawe sinne encreased, & that of sinne this good came, that* the grace of God more encreased, lest by so saying some take occasion to continue in synne, and this wyse thynke with him selfe: if synne auaunce and encrease Gods grace towardes mā, well done wer it to synne more often, that his fre gifte may more and more encrease. Herevnto I answer, that pitie were it that any man should so thinke. When I so sayd, I ment and spake of the synnes of our former life, whiche God of his goodnes turned to our weale and profite. But now after that we are ons brought frō the tyrāny of synne, into the kyngdome of innocencie, God forbid that we should a|gaine departe from our redemer, and fall againe headlong into our olde tyrannous subiection. Lyfe and death are so quite contrarye one to ano|ther, that eche one destroyeth the other, nor can they after like considera|cion stande together. Therfore, if that as soone as we begynne to liue to Christ warde, we be dead towarde the deuil, with what reason standeth it that we should still liue to him warde, to whom we are already dead? If we liue to Christ, then liue we not to y• deuil, And if we through sinne liue vnto the deuil, then are we to Christwarde dead. But nowe forasmuche as we liue to Christ, it foloweth that we are dead to synne, whiche he hath by his death vāquished. For mete it is that ye should know, since ye haue receiued the baptisme of Christ, what the sayd baptisme in vs doth bothe worke and signifie. What tyme we are in Christes name baptised, we dye* with him touchyng y•synnes of our former life, which

synnes are through his death abolished, and not onely so, but buried also are we with him, & that by the same baptisme: that as he, whiche neuer liued synfully, diyng yet for our synnes, was raised vppe again to life euerlastyng, not by any worldely power, but by the mightie power of his father: so should we beyng through him raised out of the death of synne, & becomen dead to our former life leadyng hereafter a newe life, walke in the trade of god|ly conuersacion, continually encreasyng vpwarde from better to better.

For seyng that we are through baptisme planted into Christes bodye, and in maner altered into him, mete is it that whatsoeuer we see done in

him, whiche is oure head, the same be of vs, whiche are his membres, either in life expressed, or els loked for in tyme to come.

Rysen is he againe, ascended into heauen, and setteth in glorye at the* right hande of his father. All whiche thynges alreadye done in Christ, we maye oure selues finally trust to enioye, if for this present tyme, as muche as in vs lyeth, we folowe the same, and diligently put them in vre. Therfore if we through baptisme dye vnto our former synnes, and fleashely lustes, therin (as we may) resemblyng Christes death: euen as mete and conuenient is it, that we hensfoorth forsakyng the filthynes of synne, and diligently exercisyng our selues in godly workes, expresse in our liuyng his holy resurreccion.

To folowe Christes death, is neither to kyl our selfes, nor yet to hurt oure bodyes, but then (as ye well knowe) dye we with him, if to oure old frowarde appetites, we haue suche a dull desyre, y• to them we seame as dead. For accordyng to our double generacion we must in our selfes cō|ceiue two menne: thone olde, grosse, and like vnto the yearthly Adam, thother newe & desyrous of heauenly thynges, as whiche hath by Christ sent from heauen, his beginnyng. Our olde man therfore is, as it wer, destroyed, what tyme it was with Christ fastened vpon the crosse, wher|vpon also were extinguished all oure desyres of transitorye pleasures, whose whole rable maye well be called the body of synne. This bodye of* synne is then in vs effectually and holsomely slaine, when hurtefull de|syres are in suche sorte destroyed in vs, that we no more do seruice vnto synne. He that after this sorte (as I haue now expressed) foloweth Chri|stes death, is euen become a righteous man, and is no longer subiecte vnto synne, from whose tyranny he is already deliuered.

> Wherfore if we be dead with Christ, we beleue, that we also shall liue with him, knowyng that Christ beyng raised from death, dyeth nomore. Death hath nomore power ouer him. For as touchyng that he dyed, he dyed concernyng synne once. And as touchyng that he lyueth, he liueth vnto God. Lykewyse cōsider ye also, that ye are dead, as touchyng synne, but are aliue vnto God, through Iesus Christ our lorde. Let not synne raigne therfore in your mortal bodye, that ye should thervnto obeye by the lustes of it.

Therfore if (as we haue now oftentymes sayd) we be to Christ dead, & so deliuered frō our former synnes, our trust is hereafter through inno|cent & holy life, to liue with him: & so to liue with him, that we shall ne|uer dye more: in this also as farre as possible is resemblyng Christ, who submitted not him selfe in suche sorte to death, that in him death should haue any power after, but rose againe to liue euerlastyngly. For as touchyng that he dyed vnto synne, he dyed but once, but touchyng that* he nowe liueth, he liueth to God his father, by whose might he was from death raised to life euerlastyng.

And as it was in Christ: so thynke your selfes once dead to synne, by

that your olde v•cious desyres are destroyed, and by that ye are nowe be|comen newe men, as thoughe ye were raised againe from death, to liue a heauenly and an immortall life to Godwarde, by whose benefite we are nowe made innocent and holy. For if ye this do not, ye liue not to God|warde, because that to God noman lyueth but suche as liue godly, righ|teously, and in other vertues. For synce that we are planted into Chri|stes body, and becomen one with him, mete is it that we as membres be like vnto our head whiche is Christ. And synce y^t^he nowe lyueth to God|warde for euermore, reason it is that we likewyse liue vnto him through the same Iesus Christ our Lorde. And as he beyng once raised frō death,* suffereth nomore y^e^ tyrāny of death, so must ye take hede lest synne beyng nowe once banished out of your soules, recouer in you againe the tyran|ny whiche it hath loste, and so renewe his olde title of death. As it surely wyll, if ye folowe suche beastly desyres, with whiche the deuil is wont to allure and bryng vs into our olde bondage.

The texte.

> Neither geue ye your membres as instrumentes of vnrighteousnes vnto synne, but geue ouer your selues vnto God, as they that of dead, are aliue. And geue o|uer your membres as instrumentes of righteousnes vnto God.

For sinne shal not haue power ouer you: because ye are not vnder the lawe, but vnder grace.

And see that your membres beyng nowe consecrate vnto Christ, do hencefoorth nomore seruice at the deuils mocion, whom Christ hath sub|dued, and so to worke vnrighteousnes, but rather hereafter so vse your selues, that by all your life it may appeare, that ye with Christ haue for|saken all deadly synne and workes of death, and to be altered into a new life. And so shal ye in dede do, if hencefoorth all your membres, that is* to say, all the powers of your bodyes and soules be applyed, not to vice in the deuils seruice, but to righteousnes in the seruice of God. For rea|son requireth that we wholly belong to him, to whō we haue once boūde our selues, and with him to haue nothyng to do, from whom we are now departed, and whose yoke we haue once shaken of. Nor is it to be feared leste synne, (wyll we or nil we) bryng vs backe againe into our olde bon|dage, because ye are nowe no longer vnder the lawe, whiche rather pro|uoked wylfull desyres, then suppressed, but vnder Goddes grace, whi|che as it was able to deliuer vs from the bondage of synne, so is it able to kepe and preserue vs, that we nomore falle thervnto.

The texte.

What then? shal we sinne, because we are not vnder the law, but vnder grace? God forbid.

And yet nowe God forbid, that in the meane season any manne should this wyse take my wordes, when I sayd, ye were free from the lawe, ei|ther to thynke, that forasmuche as the lawe is abolished, ye may do as ye liste, or that Goddes free goodnes whiche hath pardoned all our olde offences, hath also therwith frely geuen vs libertie to do euil:

But rather so muche the more ought we to abstaine from synne, because we are now nomore like slaues cōpelled to do wel, as by a law, but are as childrē are wont to be, w^{t} desertes & loue prouoked therto. So that your bondage is chaunged, and not vtterly taken away. In suche sorte haue ye geuen ouer the seruice of the lawe, that ye nowe are become Christes seruauntes, whose seruice is all weale and blisse.

The texte.

Knowe ye not howe that, to whom soeuer ye commit your selues as seruauntes to obey, his seruauntes ye are, to whom ye obey: whether it be of synne vnto death, or of obedience vnto righteousnes?

Ye knowe both kyndes of seruice. Now is it partly in your powers to chose whiche ye wyll, for both together ye can not. The tyme was when thou stodest in a fredome to kepe thy selfe out of bondage, but synce thou hast freely made thy selfe another mannes, and hast begunne to be obe|dient vnto him, the same must thou onely obey, whose seruaunt thou art become. They therfore whiche geue them selues vnto synne, and to synne* become bondeslaues, the fruite of that theyr bondage is death. On the othersyde, suche as to Christ haue dedicated and geuen them selues, him must they obeye, whiche they shal do to their owne great cōmoditie. For by that theyr obedience nothyng shall Christ wynne, but therby get they them slues righteousnes, that is to wete, the wel agreyng and pleasant company of all vertues knitte together.

The texte.

> God be thanked, that though ye wer the seruauntes of synne, ye haue yet obeyed with heart vnto the rule of the doctrine that ye be brought vnto. Ye are then made free from synne, and are becomen the seruauntes of righteousnes, I speake grosly, because of the infirmitie of your fleshe.

Glad am I for your sakes, and for this geue thankes vnto God, that wheras heretofore ye were in this moste miserable bondage, wholly ge|uen to idolatrie and filthy lustes, ye are nowe departed from the tyranny* of the deuil, frely and gladly submittyng your selues to Christes kyng|dome and gouernaunce, purposyng hencefoorth to liue, not as ye are, either by wylful desyres or by the law moued, but after the new rule of y^e^ gospel, whervnto ye are brought from your olde errours, & so brought that ye are become vnder another lawe, enfraunchised out of the domi|nion of synne, and thence conueied to serue righteousnes and to do her behestes. Nor thynke it harde and paynefull, because ye are commaun|ded to serue righteousnes. For as synne and godly life farre differ one from another, so are theyr fruites quite cōtrary, and the fruites of godly life, infinitely more excellente, so that if we weighe and consider, but e|uen the thyng selfe, muche more cause is there, why men shuld more dili|gently serue God, then the deuil. For whoso serueth synne, serueth the deuil, but he that serueth innocencie, serueth God.

But yet wyll not I for a whyle so muche require of you, as I might lawfully do, but rather temper and measure my writyng to y• weakenes

of them, in whom the spirite of God is not yet fully ripe, but are rather

suche, in whō yet the olde naughtie desyres labour to growe vp againe. This onely require I, that righteousnes be now with you in like condi|cion, as synne before was.

The texte.

> As ye haue geuen your membres seruauntes to vnclennes and to iniquitie (from one iniquitie to another) euen so now geue ouer your mēbres seruaūtes vnto righteous|nes, that ye may be sanctified. For when ye were seruauntes of sinne, ye were voyde of righteousnes.

And that as before this tyme you gaue your membres to serue vn|clennes and iniquitie, so that as blynd desyres led you, ye fel frō one ini|quitie to another, euery day more filthy than other: euen so now see that ye likewyse geue your membres to obey righteousnes, whose seruauntes ye haue frely made your selfes, therin styl encreasyng frō vertue to ver|tue, euery day more pure and holy then other. For it is to muche against* al reason, but that Christ should at lestwyse haue somuche seruice of you, as the deuil had before this, and as vnreasonable is it, but that ye should now begynne to do as good seruice vnder your lady and maistres righ|teousnes, as ye before in another sorte did vnto the tyranny of synne. As touchyng your former synful life for your excuse after a sorte some thing may be sayd: whiche is, that as long as ye were heathens, because ye wer bonde seruauntes to synne, ye might seme with righteousnes to haue no thing to do, nor to be any thyng bounde vnto her, as to whom ye had not yet bounde and yelded your selues. But now haue ye nothyng to lay for your defence. But yet and if the excellent nature of righteousnes selfe moue you not, consider and weigh yet the diuerse fruites and profite of bothe seruices, you I speake vnto, whiche haue of bothe seruices had experience.

The texte.

> What fruite had ye then in those thinges, wherof ye are now ashamed? For the end of those thinges is death. But now are ye deliuered from sinne, and made the seruaū|tes of God, and haue your fruit to be sanctified, and the ende euerlastyng life. For the rewarde of synne is death, but eternall life is the gifte of God, through Iesus Christ our Lorde.

Cal to your remembraunce, what tyme ye were seruauntes vnto sinne, and as vile bonde slaues folowed wanton desyres, what rewarde (I pray you) had ye at the laste? Euen the synnes selfe haue theyr punishement ioyned vnto them, because the same foorthwith all to defile and corrupt the whole man, so vilanously and reprochefully defacyng him, that since the tyme ye are amēded, and as men awaked out of the dronkenes of syn, ye are ashamed of your selfes, so that your mindes abhorre to thinke vpō

your olde noughtie pleasures. And though this wages (as ye see) be not* to be desyred, yet besyde the last stipend & hyre, whiche the deuil payeth to suche as do him seruice, is death euerlastyng. Howbeit in very dede the life whiche in the meane leason is after this sorte ledde, is a most shame|ful death in dede, and not a life.

Nowe consider what a happye chaunge ye haue made, whiche beyng deliuered from the tyranny of the deuil, are now becomen the seruaūtes of God. By this ye see (I am sure) how vnlike the maisters are.

But yf this content you not, but that ye loke for a rewarde also, fyrste of* all wheras ye lyued before fylthy and wycked, ye now lyue innocent, pure and holy, whiche only is the verye lyfe: and besyde this, after that this shorte tyme of your seruice is finished, ye shall receyue your laste wages, I saye lyfe euerlastyng. Cōpare me nowe god with y^{e} deuil, with vnclean|nes, holynes, with euerlastyng death, lyfe euerlastyng. Euen as I nowe tolde you, so it is, the rewarde of the deuyll is death, whiche he geueth vn|to menne for his fylthy and miserable seruice. But contrarie for suche as accordyng to theyr abilities serue god, is layde vp lyfe immortall, not as hyre wages due for the same, but as a free gyfte to be gyuen of God the moste mercifull father, not for Moses, but for Iesus Christes sake oure Lorde, whome the father would haue thanked for all his gyftes, geuen vnto vs, rather then any lawe or circumcision.

The .vii. Chapiter.

The texte.

> Knowe ye not brethren, (I speake to them, that knowe the lawe) howe that the law hath power ouer a man, as long as it endureth? For the woman, whiche is in subiection to a man, is bounde by the lawe to the man, as long as he lyueth. But yf the manne be dead, she is losed from the lawe of the manne. So then, yf whyle the man lyueth, she cou|ple her selfe with an other man, she shalbe coumpted a wedlocke breaker. But yf the man be dead, she is free from the lawe of the husbande, so that she is no wedlocke brea|ker, thoughe she couple her selfe with an other man.

AND good reason is there, why we should so doe, for Christe hath not onely deliuered vs from the bon|dage of syn and death, but also from the bondage of the lawe, whiche was giuen but for a season, and hath deliuered not only the gentiles, whiche were* not to this lawe subiecte, but euen the Iewes selfe to, which haue hitherto ben vnder Moses lawe. That

this whiche I haue sayed, is trewe, maye be proued euen by the wytnes of the lawe it selfe. And fyrst, what saye, ye that are Iewes, whiche by reason of the knowledge ye haue in the lawe, well perceaue and vnderstande, that a man is bounde to the obseruance and kepyng of any lawe euen as ye for example not long synce were bounde to Moses lawe, as longe as the same lawe lyueth, that is to saye, as long as it endureth in his ful power, and strength: but yf the same be either growen out of vse, or els abrogate, a man is than no lon|ger bounde therunto. For the Iewes bonde towarde the lawe ought no* further to be kept, then in the bonde of the wyfe to her husbande the same lawe requyreth to be kepte. Nowe is the maried woman, whiche is vnder her husbandes dominion bounde vnto her husbande, as long as he ly|ueth. But as sone as he is once dead, she is deliuered from the bonde of that matrimony, and after the death of her former husbande straightway at hyr owne libertie.

Wherfore yf she duryng the husbandes lyfe, to whome she belongeth, go* about to mary another she shalbe coūpted a wedlocke breaker, as whiche hath forsaken that husbande, from whome she myght by no meanes, saue onlye deathe be departed.

But contrary wyse, yf she cōtinew in that bādevntyl her husbandes death, she is no lēger bound vnto hym, but is in suche sorte become her owne wo|man, y• she may lawfully mary any other whō she wyll. For it is not to be supposed, that as the maisters title descendeth to his heyre, in suche sorte that the seruaunt by the death of his maister chaungeth not his state, but his maister: that lyke wyse the righte of a husbande vpon his wyfe falleth after his death to an other, but the title of mariage reacheth no further, than for a mannes owne lyfe. Yf it so were that the husbande were immor¦tall, the woman shoulde for euer continew bond. Now then because Mo|ses lawe in figures and ceremonies was as it were a shadowe of Christ to come, it was gyuen to be of force effectual, but vntyll the tyme, that to y• bryght lyght shadowes shoulde gyue place: & vntyl that to the truthe, the shadowes of truth shoulde gyue ouer and vanyshe awaye. And therfore synce that Moses lawe was as a man might saye, a mortall thyng, mer|uayle it is none, thoughe it be nowe dead in dede. And for this cause as long as the tyme of the lawe continewed, the same stode in full power and had full authoritie vpon them, whiche had bounde them selfe vnto it.

The texte.

¶ Euen so ye also (my brethren) are deade concernyng the lawe by the bodye of Christe, that ye shoulde be coupled to another (I meane to hym, that is rysen agayne frō death) that we shoulde bring furth fruite vnto god. For when we were in the fleshe, the iustes of synne whiche were stered vp

by the lawe, raigned in oure membres to bryng furth fruite vnto death. But now are we deliuered from the lawe & dead vnto it, where vnto we were in bondage, that we shoulde serue in a newe conuersation of the spirite, and not in the olde conuersation of the letter.

But nowe haue ye with Moses lawe nothyng to do, synce the same is become to you warde dead, or yf she lyued styll, as she doth not, yet are* ye at the least to her dead. For synce that Christ, whiche is the truthe, hath shewed his glisteryng beames of the gospell, abrogate and abolished is all Moses lawe, at the leaste touchyng the carnall meanyng therof. And forasmuche as ye are now planted into Christes body, coupled vnto hym, as y• wyfe is to her husbande, & beyng made free frō your former bonde ye are belonging to your newe husbande, suche one (I saye) as is immortal, as whiche once rose from death to lyue hereafter for euer, insomuche that ye cannot in tyme to come either loke to be maried agayne, or to be deuor|ced, (for a shamefull vilanye and reproche were it to suche a new husbāde, as ye haue gotten, in any poynt to hang vpon the olde,) forasmuche as (I saye) ye are in this case, diligently labour you, that as by the lawe, whiche for the tyme was as it were your husbande, ye brought furth a certayne sorte of fruite, not vnlike your husbande: so endeuour ye to bryng furth nowe beyng muche better maried then ye before were, fruite suche as is conueniente for God youre father in lawe, and Christe youre spouse and husbande.

For as long as we were subiecte to the grosse and carnal law as it wer to a husbande, the same seamed, as husbandes do, to beare rule ouer vs, because carnall lustes beyng by reason of the lawe more prouoked, had suche power in oure membres, that euen lyke slaues we wer drawen to synne, and so of that vnhappy mariage, vnhappy chyldren had we, when that whiche was borne, was for nothyng good, but to be destroyed and to dye.

But nowe, synce we are delyuered out of y• bondage of the lawe, vnder* whome we lyued before, or rather because oure lyfe was synfull, we lyued not at all, but were dead, and yet vnder it were we vntyll a certayne time appoynted, agaynst reason is it, that we shoulde anye longer obeye that carnal husbande, that is to wete the letter of y• law, but rather serue oure newe spouse, whiche is both heauenly and spirituall: not seruyng hym in the olde conuersacion of the letter, but in the newe conuersacion of the spirite, whiche spirite we haue of hym receyued, as a mariage token.

¶ What shall we saye then? Is the lawe synne? God forbid. Neuerthelesse I knewe not synne, but by the lawe. For I had not knowen what luste had meante, except the lawe had sayde, thou shalte not luste. But synne toke occasion by the meanes of the commaundemente, and wrought in me all maner of concupiscence. For verelye with|out the lawe, syn was dead: I once lyued without the lawe. But when the commaunde|ment came, syn reuiued, and I was dead. And the very same commaundement, whiche was ordayned vnto lyfe, was found to be vnto me an occasion of death. For syn toke oc|casion by the meanes of the commaundement, and so deceyued me, and by the same slew me. Wherfore the lawe is holye, and the commaundement holye, and iust and good.

But nowe feare I, leste here any captious persone thynke, that I con|demne the lawe as the authour of synne, because we sayed, that whyles we were vnder the lawe, we ranne forwarde euen to synne and death. For suche one wyll not let to reason the matier, and saye, that as righte|ousnes worketh lyfe: so to sinne it properly appertayneth to worke death, so that then yf the law in vs worketh death, either semeth it that the same lawe is synne, or at the leste ioyned with synne. But god forbid, that anye man should so thinke: For the lawe is not authour of synne, but the vtte|rer* and apeacher therof, wherof before the lawe gyuen we wer in manner ignoraunt, because eche man fauoured his owne folye, thynking that he might lawfully do what so hym lusted, thinking it also wel done & good, to desyre that thyng, whiche to haue semed pleasaunt. This wyse therfore fauoryng my selfe, I was in manner ignoraunt, that to desyre any other mannes goodes was synne, had not the law sayd vnto me: thou shalt not luste. And in dede the law was gyuen to suppresse synne, but through our folye it chaunced otherwise. For whyles the lawe shewed a man his sinnes and gaue no power to resist the same, vpon that occasion it folowed, y• mā|nes desyre to syn, was more prouoked euen as the propertie of menne is, more to be prouoked to suche thynges, as are forbidden. Therfore for|asmuche as before the lawe was gyuen, certayne synnes I knewe not, and certayne I knewe, but yet in suche sorte, that I thoughte I myghte

lawfully vse them, because they were not forbydden, my mynde was, but houerly and fayntlye moued to synne, euen as we are wonte sklenderlye to loue suche thynges, wherof we maye, when we luste, haue our pleasure. But when that by the lawe, so many wayes and manners of synne were declared, the whole rable of naughtie desyres beyng

prouoked throughe that prohibition begonne more vehemently to allure to synne.

And by this occasion synne toke strength and power, whiche before the* lawe geuen was but dull and in manner dead, so that in the meane season I lyued without lawe, or rather I thought, that I lyued, as one, that might freely sinne, and do as I lusted. But after that I was by the com|maundement of the law forbydden to syn, my synful vsage was not onely not restrayned, but also seemed quyckened and to take strength: but as sone as synne was after this sorte quyckened, I, whiche before thoughte my selfe to lyue, was deade, by the lawe knowyng my synne, and yet neuertheles continewyng in it stil. Whervpon it folowed, that the meane, whiche was prouided and ordeyned for the healpe of oure lyfe, tourned to my death, not throughe anye faulte, whiche the lawe had, but throughe myne owne faulte. For whereas I was of my selfe gyuen to synne, my sycke and diseased mynde, takyng occasion of sinne by reason of the prohi|bition of the law, became more desyrous to synne. And thus the deuill abusyng a good instrument by occasion ministred throughe the law enti|ced me to synne, and by synne slewe me, so that then I knewe my selfe gyl|tie,* and thrall vnto another. No cause is there therfore why we shoulde reproue the law, which as it was gyuen by a good god, so layeth it before vs, good, lawful, and holy commaundementes. For nedes muste that be good, whiche forbyddeth euell.

The texte.

> Was that then, which was good, made death vnto me? God forbid. Naye it was syn: that syn myght appeare (by it whiche was good) to worke death in me: that synne by the commaundement myght be out of measure synfull. For we knowe, that the lawe is spirituall, but I am carnall solde vnder synne, because I allow not, that whiche I doe. For what I woulde, that do I not: but what I hate, that do I. Yf I do now, y• whiche I would not, I consent vnto the law, that it is good: so then nowe, it is not I, that doe it, but syn that dwelleth in me. For I knowe, that in me (that is to saye in my fleshe) dwelleth no good thinge.

But some one will againe encounter and saye: synce that lyke bryn|geth furth his lyke, yf the lawe be good, how hath it wrought my death, whiche is euell, and wonte to be engendred of synne? Wherunto the aun|swer is easye, that this reason were stronge, were it so, y• the lawe wrought oure death. But this is not so, but as I nowe sayed, farre otherwyse. For it is not to be supposed, that the lawe is authour of death, but rather that* synne is cause of our destruction, whiche is a thing of suche infeccion, and so full of poyson, that it turned that, whiche of it selfe is good, to oure vn|doyng, by the which euery man maye euidently perceyue, how pestilent a thyng syn is, through whose contagion suche thynges, as are

best, tourne to worste. Wherof as y• law gaue occasiō, so was the same yet in no fault. For the lawe, as all we do knowe, is spirituall and prouoketh vs to good|nes.

The cause why that commeth not to passe wherabout the lawe laboureth,* am I, I (I saye) for example to speake of my selfe, whiche am carnal and gyuen to synne, and by reason of long custome and continuaunce in synne thral and bonde therto, euen as the bondslaue bought for money is boūd to his maister, so farfurthe that by reason of blyndnes of synne whiche I am in, I wote not what I ought to do. For I do not y•, whiche my minde and reason telleth me to be honeste, though with my heart I desyre it, but rather do that whiche is contrarye to honestie, and hate as vnhonest, be|yng vndoubtedly ouercūmē with naughtie desyres. And by this maye e|uen* offenders and hurtefull persons vnderstande, that the lawe is not to be reproued. For yf through fleshlye desyres mouyng, I do suche thynges as my mynde and reason condemneth and abhorreth, withoute doubte I consente, that the lawe is good: as whiche forbad suche thynges to be done and vsed, as I by the better parte of my reason condemned and dis|alowed.

For nedes muste that be good, whiche dothe forbid suche thynges, whiche though I do folowyng the fleshe, yet knowe I well, are euyll and nought. But some one wyll saye, why doest thou not obeye thyne owne reason then, beyng suche as doth consent to honestie, and feare the from dishonestie & syn? But nowe forasmuche as for playnes in teachyng to be vsed, I haue taken vpon me y• person of suche one, as is yet subiect to vice and noughtie desyres, ye muste in onely me by ymagination conceiue two men, the one carnal and grosse, the other more pure and not so grosse, of whiche two the one maye be called an outwarde manne, the other an in|warde.

The one beyng subiecte to vnlawful desyres, is wholly gyuen to synne,* the other hauyng yet some sparkes of goodnes remaynyng (as it maye) laboureth to honestiewarde, and in the myddes of oure synfull lyfe, as|muche as it maye, relisteth and withstandeth. Nowe in estemyng, what we be, rather are we that, which we be according vnto the better part in vs. As often therfore as our mynde agreyng vnto the lawe ende|uoureth towarde honestie, and doth yet in dede the contrary, me thynketh I do not that, whiche I do, for who doth that, whiche he would not? But in my grosser parte there is a forwardnes to synne, and a certayne aptnes therunto, by meanes wherof it cummeth to passe, that thoughe we would well and godly, yet do we the contrary. And yf by this parte (that is to wit) my sensuall parte, men esteme and measure me, I graunt, that in me ther is no goodnes.

For to wyll is pre•ent with me: but I fynde no meanes to perfourme, that which is good. For the good that I woulde, do I not: but the euyll, whiche I would not that do I. Yf I do that I would not, •hen is it not •, that do it, but synne that dwelleth in me. I fynde then by the lawe, that when I would do good▪ euyll is present with me. For I delyte in the lawe of god, after the inwarde manne. •ut I se an other law in my mem|bers, rebellyng agaynst the lawe of my mynde, and subduyng me vnto the lawe of syn, whiche is in my members. O wretch d man, that I am: who shall delyuer me frō this bodys subdued vnto death? I thanke god through Iesus Christe our Lorde. So then, w^{t} the mynde I serue the lawe of god, but with the fleshe the lawe of synne.

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For albeit by the inclination of reason, I desyre that, which is hone|ste,* yet haue I not power to bryng to passe, this my good desyer. For, whyles fleashly luste pluckyng to euyll and fylthy lyfe hath a greater stroke & preuayleth more, thā doth reason prouokyng to goodnes, it hap|peneth that I do not the good, whiche I desyre, but rather, that I disa|lowe and condemne, that is to saye, euyll. Nowe and yf a man be not thought to do that thyng, whiche he dothe agaynst his wyll, synce I do y• thing, which after the better parte of a man I would not, then seme not I the authour of that which I do, but rather the readines to synne which is in my grocer parte. This towardnes or readynes to synne is not ta|ken from me by the lawe, but yf at anye tyme, I purpose to folowe and obeye her motion, the lawe causeth me to vnderstande, that my gryef is throughly rooted and fastened in my soule. In dede, delyghted am I* with honestie and goodnes whiche I see and know by the lawe, but of the other syde I fynde in the members of myne outwarde man, another law, whiche is to the lawe of reasō quite contrary, and continuallye rebelleth agaynst it. So that thoughe reason call me one waye, and wylful desyres another waye, yet in me that beareth rule, whiche is worse, and that is o|uercommen, which is better. For so depelye rooted in my fleshe, is this to|wardenes and inclination to synne, and of suche power is the custome therof, beyng as it were now altered into nature, y• whyther I wyl or not, I am drawen to synne.

O wretched man that I am, which am vnder suche a miserable & pain|full bondage. Who shall delyuer me from this fleashe endaungered to so many synnes and contencions, whereby I am continuallye drawen to* death? Maye not a manne, whiche is vnder suche a violent and harde ne|cessitie well and lawfully make suche exclamation? Certaynely the grea|ter this vnlucky bondage is, the more are we bounde to the goodnes

of god, whiche hath from suche miseries deliuered vs, neyther by the lawe nor yet by circumcision, but through Iesus Christ our Lord. And had not god thus muche done for vs, euen I which am one man, shoulde continually haue bene lykewyse pluckte in sunder and deuided, that with mynde I should haue serued the lawe of God, desyrous of good thynges, and with my fleshe the lawe of synne, beyng ouer commen with wan|ton desyres, and with the temptacions ther|of.

The .viii. Chapiter.

The texte.

> There is then no damnacion to them, whiche are in Christ Iesu: whiche walke not after the fleshe, but after the spirite. For the lawe of the spirite of life through Iesus Christ, hath made me free from the lawe of synne and death. For what the lawe could not do (forasmuche as it was weake because of the fleshe) that perfourmed God, and sent his sonne in the similitude of sinneful fleshe, and by sinne damned sinne in the fleshe: that the righteousnes of the lawe might be fulfylled in vs, whiche walke not after the fleshe, but after the spirite.

WHerfore though now yet some leauynges and dreg|ges of the former bondage stil remaine in some chri|stian men, yet shal they through godly endeuour wel suppresse them, nor against theyr wylles be drawen into any suche haynous offence, by reason wherof suche might deserue to be dampned, as are through fayth and baptisme once graffed into Christes body* and haue now intended and purposed to liue no lon|ger, as wanton and carnal desyres moued & ruled them, syth that Chri|stes lawe, which is spiritual and an authour of life more effectual, & sub|duer of death, hath deliuered vs frō synne & also death ioyned thervnto. All whiche when Moses lawe could not do, inasmuche as it was carnal, and therfore not effectual, God meruailously prouided for our saluaciō. And therfore (as I before tolde you) that in one mā there were as it were two men, a carnal and a spiritual man, so are there in Moses lawe, as it wer two lawes, the one grosse and carnal, the other heauenly & spiritual. Of the fyrst part of the law was Moses maker, whiche as it endured but for a season: so was it not of strength and power sufficient to worke out saluacion. The other parte of the lawe is spiritual, effectual, mightie, & suche as wyl neuer dye, whom Christ beyng as it were a seconde Moses made in all pointes perfite. And truely very mete was it, that this wyse fleshe shuld abolishe fleshe, synne should through synne be ouercomen, & that also death should subdue death. For whiche entent

God mercyfully* beyng of mans saluacion desyrous, sent his sonne, though in dede farre from all corrupcion of synne, endued yet with suche fleshe, as other syn|ners haue, for he toke the comen nature of menne vpon him, and as though he had bene a synner, was among synners conuersaunt, yea and was euen fastened vpon a crosse among heynous transgressours, as though him selfe had been suche one also. Insomuche that he in maner toke vpon him the person of synne, to this end, that he in the likenes of synne, might fyrst ouercome synne, & foorthwith abolishe it, beyng made a sacrifice for our synnes: & so diyng as touching the fleshe whiche he had taken, he subdued death, whiche through the desyres of the fleshe, and the fleshely lawe, bare rule vpon vs, and caused that hencefoorth by aboli|shyng of the carnal meanyng of the lawe, the better parte therof, whiche we call the spiritual sence or spirite of it, should in steade of the other take place, and not worke Gods displeasure as the fyrst did, but geue perfite righteousnes to them whiche lede not theyr life after y• lawe carnally vn¦derstāden, as the Iewes do, but after the spiritual & heauenly meanyng

therof, as men renued and through Christ new borne. In the Iewes was there nothyng drawen & painted but a shadowe of righteousnes, but the vndoubted and perfite righteousnes is in vs through Iesus Christ, throughly and perfitely wrought.

The texte.

> For they that are carnal, are carnally minded. But they that are spiritual, are gost¦ly minded. To be carnally minded, is death. But to be spiritually minded, is life and peace. Because that the fleshely minde is enemy against God: for it is not obediente to the lawe of God, neither can be. So then they that are in the fleshe cannot please God.

The loue & good wyll borne to thinges in vs beyng so greatly chaun|ged, make plaine profe of a newe kynde of profession. We se, how y• suche as styl holde on theyr Iewishe supersticion, because they be yet carnal, are with y• same carnal vsuages muche delited. Cōtrary, suche as are graf|fed in Christ, and haue now begunne to lede a spiritual life, renouncyng all fleshely desyres, are rauished & enamoured with like conuersacion, as is godly & spiritual, as we comenly see euery man fauour suche thinges, as him selfe is bent vnto. Mortall we be as touchyng our fleshe, but yet hath Christ, which is immortal, called vs to life, who is him self our life. Now is the carnal lawe of the Iewes onely litterally obserued, euen a|gainst* Christ, & by reason therof worketh death & kylleth, forasmuche as it is

against him, whiche is the onely authour of life, As in the Iewes thē selfes well appeared, who for fauour & zeale borne therto, put to death y• author of life & righteousnes. Of the other syde, they whiche despisyng y•carnal lettre of the lawe folowen the spiritual mocions of God, fynde in Christ life, nor striue for waterishe ceremonies of the law, but gladly fo|lowyng the inclinacions of charitie, are with al men at peace & concorde. Supersticion is ful of ianglyng, but true & godly pytie is quiet & peace|able. And meruaile it is none, that suche with men are at dissēcion, whiche are not at peace w^{t} god. For nothing els is it for a mā to cleaue & stike fast to y• carnal law (whō God would through Christ shuld be abolished, y• in steade therof a spiritual law might ensue & take place) but to rebel agaist God, whiche froward minde of any mā, synce it squareth frō Gods plea|sure, cannot be but against him, whiche calleth vs, to farre vnlike & cō|trary rules & actes. Let noman therfore thinke it a smal peril & ieopardy stubbernly to hang vpō the lettre of the law, & therin to cōtinue. And let vs assure our selfes, that it is, but a vayne thyng to please men, vnles we please God also. But suche as stubbernly mainteine Moses law litteral|ly & carnally vnderstāden, except they forsaking the carnalnes therof, fal* from it to the spirite, neither do please God nor can. Let the Iewes exacte and requyre theyr feastes of the new moone, and theyr sabboth daies ke|pyng neuer somuche, they shal not attaine to that they loke for.

The texte.

> But ye are not in the fleshe, but in the spirite: if so be that the spirite of God dwell in you. If any man haue not the spirite of Christ, the same is none of his. If Christ be in you, the body is dead because of synne, but the spirite is aliue for righteousnes sake. Wherfore, if the spirite of him that raised vp Iesus Christ frō death, dwel in you: euen he that raised vp Christ from death, shall quicken your mortal bodyes, because of his spirite that dwelleth in you.

But to you whiche haue w^{t} the carnal law nothing to do, these thinges nothing belong, since y• ye are becomen spiritual, if ye after suche cōdicion lede

your life, that it please y^{e} holy spirite of God to be a dweller in your hear|tes. For whoso is nothyng els but baptised, styl belongeth to the carnal* kyngdome of the fleshe, excepte he taste also Christ, & be with his blessed spirite inspired. Coupled are we vnto Christ, not with ceremonies, but with that spirite, whō whoso lacketh, is to Christ but a straunger. But

now then, & if Christ be in you, syth he is nothyng els, but chastitie, but trueth, but tēperaūce with other vertues, how can in you synne haue any place? Whoso hath receiued Christ, him must the same mā nedes in suche vertuous pointes expresse. He (as I before sayd) once dyed touchyng his fleshe & māhed, & yet liueth he now a life euerlastyng. Then fruitfully ex¦presse & resēble we him, when y^e^ body y• is to say our grosse part whiche w^t^ pleasaunt lustes allureth vs to all vnhappines, is dead: & is without al desyre to synne: & if therwith our spirit also, that is to say, y• better part in vs who alway moueth to goodnes, and with his mightie power draweth vs to suche thinges as are good & righteous, be quicke and aliue. Ther¦fore if the spirite of God, whiche raised Iesus Christ frō death, vnfained¦ly* dwel in you, the same wyll not be idle. A liuely & an effectual thyng is the spirit of God, & wyll accordyng vnto your capacities in you likewise worke as it did in Christ. Him it raised from death, and suffereth not to dye againe. And so wyl y^e^same raise you frō sinne, which is very death in dede, to life, extynguishyng your froward desyres & appetites: al whiche he wil do by his blissed spirit y^e^ author of life which now dwelleth in you.

The texte.

> Therfore brethren, we are detters, not to the fleshe, to liue after the fleshe: For if ye liue after the fleshe, ye shal dye. But if ye (through the spirite) do mortifye the dedes of the body, ye shal liue: For as many as are led by the spirite of God, they are the sonnes of God, For ye haue not receiued the spirite of bondage to feare any more, but ye haue receiued the spirite of adopcion, wherby we crye: Abba father. The same spirite cer¦tifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also the heires I meane of God, and heires annexed with Christ, If so be that we suffre with him, that we may be also glorified together with him.

Vnder this spirit now therfore liue we, his subiectes are we, it must we obey, & not the fleshe, whervnto we are now deade. For assone as we once begunne to be one with Christ, we cast of the bondage, wherwith we were to the fleshe endaungered. Syth this is so, God forbid that we hereafter liue, as the fleshe ruleth, whiche fleshe should rather to the spirite be obe¦dient. Remēbre that ye be called to life, but if ye liue carnally, then runne ye headlong to deathwarde, but contrary if by the power of the spirit ye* suppresse al fleshely desyres, after suche mortifiyng of them, ye shal liue. Nor is it to liue after the gouernaunce of the spirite of God, a paynefull profession. For albeit the same call you foorth to great & weightie enter¦prises, yet are ye glad & willyng to vndertake them, because by it in you is enkienled a feruent charitie, to whom nothyng can be hard, nothyng can be but swete & pleasaunt. As the body liueth with his bodily spirite, so d•eth the soule through a heauenly. If our bodily spirites & natural powers be weake and faint, the wholle

body is made dul & heauye, but if the same be quicke and lustie, the wholle bodye is full of courage. So likewyse al suche as are with the spirite of God ledde and moued, are his

childrē. Suche as, are towarde childrē, resemble theyr fathers goodnes, with a mery chere and frely doyng al suche thinges as they shal suppose wyll please them. Bondslaues, because there is betwene them and theyr maisters no natural knotte, for feare of punishement abstaine frō euil, & beyng violētly cōpelled, do theyr duties. Iewes, whiche are with y• bon|dage of the lawe delited, this wyse do, but ye whiche are once deliuered* frō such bōdage, wyl nomore so fal to the same, that with feare it be nede|ful to compel you. Endued are ye with the spirite of God, through whom ye are by adopcion receiued into the nūbre not of seruaūtes, but of Gods owne children. This spirit putteth vs in suche a sure trust and cōfidence, that in all our distresses we may boldly speake vnto God those wordes, whiche fathers most gentilly & fauourably are wont to geue eare vnto, callyng vpō him: O father, father. Whiche worde we durst not be so bold in our troubles lamētably to speake vnto him, were we not in assuraūce, both that we are his children, & that he also is our merciful father, as lōg as we liue after his cōmaundement, not by cōpulsion (I saye) but of free* wyl and gladly. For were it so, that he accoumpted vs not for his childrē, neuer would he haue geuen vs this his holy spirit. This benefite of God therfore, whether ye cal it a pledge or token of fatherly loue, wel assureth our consciences, that we are his children, whiche gaue vs this pledge. Further then, if we be his children & not his seruauntes, than are we also his heyres. The heyres (I say) of God from whō as author & begynner, al thinges come, & ioynte inheritors with Christ, into whose body beyng graffed, we now haue the same father, that he hath, & through him enioy one comen enheritaunce. It shal we yet none otherwyse possesse, but by goyng the same pathe waye to it, by whiche it pleased Christ him selfe to walke. He by sufferaūce of miseries came to the possession of his glorious inheritaūce, he by obedience came to his kyngdome, he by reproche came to glory, & by death attained to life euerlastyng. Suffer must we therfore with him, that we may w^{t} him raigne euerlastyngly, suffre must we also worldely shame & vilany, that with him we in heauen may be glorifyed, and finally for a season dye also with him, that we may in his kyngdome liue for euer.

The texte.

> For I suppose that the affliccions of this life, are not worthy of the glorye, whiche shalbe shewed vpon vs. For the feruent desyre of the creature

abideth, lokyng when the sonnes of God shal appeare, because the creature is subdued to vanitie, against the wyl therof, but for his wyl, whiche subdued the same in hope. For the same creature shalbe deliuered frō the bondage of corrupcion into the glorious libertie of the sōnes of God. For we knowe, that euery creature groneth with vs also, and trauaileth in paine, euen vnto this tyme.

These be the wayes and condicions to wynne this inheritaunce by, wherof since there shal neuer be an ende, & the thyng selfe so great, that it* passeth al mens capacities and estimacion, surely if al the affliccions of this life were put vpon one mannes bodye, all the same yet were of no weight but euen trifles, beyng weighed and compared with the reward of the glory to come: whiche men gette, & in maner bye, with suche great

displeasures and calamities. And though we now already haue an er|nest peny of this welthy life to come, so that therof nomā shuld dispayre, yet by reason of oure bodyes subiecte to paynes and death, the same is not in euery point perfite and full. In the meane tyme by the spirite of God haue we therof inwardly a secrete taste geuen vs, but then shall we haue it fully and wholy, when our bodies are restored to life, and all the miseries of our mortal state are shaken of, at what tyme we shall with e|uerlastyng* Christ raigne euerlastyngly. For whiche ioyful tyme in the meane season the whole engyne of this worlde ernestly loketh, in his ma|ner wishyng for the day, wherin after that the numbre of Gods children is fulfilled and restored, theyr glory shal plainly appeare, whiche beyng yet burdened with theyr mortal bodies, are with hūger, with thryst, with diseases, with diuers paynes and miseries punished: yea, euen the world selfe after a sorte semeth to be of mannes careful estate partaker, because the yearth, the water, the ayre, heauenly bodyes, and to be briefe euen the very Angels selfe were by God especially made to helpe mannes ne|cessities. And therfore not so muche as the verye worlde selfe shal from suche miseries be free, vntyl that Goddes children be sette in perfite fre|dome, so y^{t} in the meane season it is in bōdage vnwillyngly. For euen in the very dead creatures, which haue no life, a natural desyre is ther to be made perfite: & yet abide they nethelesse this bōdage, therin obeiyng him at whose pleasure it became subiecte, enduryng it so muche the more pa|ciently, because it knoweth it selfe not bonde for euer, but vnder this cō|dicion, that as sone as the children of God are fully deliuered from al in|feccion of death, than shal y^{e} worlde no lenger be thral and vnder the dis|pleasures of corrupcion. For syth that we see al y^{e} elemētes of this world so diuersly altered vnder so many corrupcions, and see that the Sunne* and moone, besyde that they almost seme in theyr continual

renewyng of corruptible creatures to labor in vayne, haue also theyr eclipses, & synce that the one starres power is also contrary to another, synce there is no doubt also, but that the whole cōpany of Angels frō heauen beholdyng our wretchednes, are by reason of a pitiful loue borne towarde vs, great|ly moued, and are as farre as may stāde with theyr blessed state, sory for our miseries: Appeareth it not by this, that al natural thynges mourne with vs, and like a woman trauailyng with chylde wyshe an ende of la|bor and sorowes?

The texte.

> Not onely it, but we also whiche haue the fyrst fruites of the spirit, mourne in our selues also, and wayte for the adopcion (of the children of God) euen the deliueraunce of our body. For we are saued by hope. But hope that is seen, is no hope. For how can a manne hope for that whiche he seeth? But and if we hope for that we see not, then do we with pacience abide it.

Now should it seme muche lesse meruaile, if suche sorowe befal vnto other creatures, syth that euen we also, whiche after our sauiours com|myng were fyrst of al replenished with the spirit of Christ, and that after no meane sorte but fully, are yet styl vnder so many miseries, partely

through diuerse necessities of this life, & partly through the obstinacie of vngodly people, that we oftētymes mourne with our selfe, and are dayly compelled to be sorye euen for other mennes calamities also, desyryng cō¦tinually in our prayers made to God for that day, wherein the whole bo|dy of Christ ful and perfite in al his membres, shal be deliuered from all noysomnes, and of grosse and carnal, become spiritual, heauenly and im|mortal. In the meane season al the calamities that chaunce vnto vs, we abyde & suffre, in hope of that blisse, whiche is promised through Christ. Of whom, albeit we haue here receiued an earnest penye, assuryng vs of saluacion to come, yet hath he not presently geuen vs full saluacion, but would haue vs to looke for it, in the tyme to come.

Christian mennes perfite weale is in thinges to come, wherof we haue* a sure hope. Now is there no hope in suche thynges, as are already pre|sent and seen with our iyen, but of suche, as do not yet appeare. If this be not so, I pray you tel me, of whom was it euer sayd, that he hoped to see that, whiche he sawe with his iyen already? Nor were there in this our life any commendacion of fayth & hope, if we were euen now presēt|ly put in possession of suche thynges, as Christ hath promysed vnto vs, but then is our fayth well worthye prayse, if through the

clearenes ther|of we see suche thynges, as with our carnal iyes cannot be perceiued, in the meane season continuyng styl in sufferyng paynes, with ful hope loo|kyng for that, whiche was once promised. And though in the meane season suche bodily affliccions be heauy and payneful, yet is it perhapse expedient for vs so to be punished.

The texte.

> Lykewyse also the spirite helpeth our infirmities. For we knowe not what to de|syre as we ought: but the spirite maketh intercession for vs, with grouynges whiche cannot be erpre•sed. And he that sercheth the heartes, knoweth what is the meanyng of the spirit: for he maketh intercession for the saintes, accordyng to the pleasure of God.

These troubles our spiritual and inwarde mā in dede taketh in good worth, and striueth with bodily infirmities: but the spirit of God stayeth with grace, aydyng the weakenes of our fleshe, with hope encouragyng vs to suffer al thinges, euermore at hand, shewyng vs what we ought to desyre, and what we should refuse. For we of our owne might & inclina|•ion,* wote not what is to be desyred, nor how we ought to desyre: by mea|nes wherof it oftymes cōmeth to passe, that in steede of holsome thinges, we pray for hurteful, euen as it fortuned vnto my self, whiche beyng not content with myne affliccions bodily, desyred importunely Gods helpe, thrise makyng my prayer vnto him, that satan, by whom at that tyme I was troubled, might nomore tēpte me: wherin because I desyred of God that whiche was not for me expedient to attaine, my tequest toke not ef|fecte. And therfore in stede of pleasures, receiued I holsome giftes. In dede God heareth the peticions of his children, so yet that they make no carnal prayer, but pray vnto him accordyng vnto the mocion of his bles|sed* spirite, secretely mouyug our heartes. The same spirite also, though we hold our peace, is yet a peticioner and meane to God praiyng for vs, not as men are wont to do, but with sighes vnspeakable.

The spirite of man sometyme with great mournyng desyreth god to pre|serue hym from bodely trouble and affliccion, or els it desyreth worldlye pleasures and commoditeis, muche esteming such thinges as are in very dede but trifles: but the heauenly spirite graffed and planted in godly mē|nes heartes, desyreth of god suche perticions, whiche y• we lacke, are to be desyred of god with syghes vnspeakeable, forasmuche as the same obtey|ned and had bryng with them the verye trew perfit weale, and blysse. Of* men must thou with wordes outwardely pronounced and spoken desyre, that y^{u} myndest to obtayne, as whiche neither know, what we would haue, except they heare it, nor yet sufficiently vnderstande,

what is best for vs to be asked, but god, whiche searcheth euen the moste secret parte o• mannes harte, & throughly loketh into it, knoweth, though we holde oure peace, what oure spirite desireth, and pitiyng mannes miseries, as often as it maketh intercession for suche, as are godly, prayeth not, as man woulde haue it to do, but as goddes holy wil & pleasure is. And desyreth nothing, but suche as apertayne to euerlastyng saluatiō▪ and suche thynges as en|crease gods honor & glory. Whosoeuer desyreth such thinges, albeit he per aduēture erre in choyse, & electiō, yet is his intēt & purpose good. Wher|fore god graunteth not alwaye y•, whiche is of hym desyred, but y• rather, which is most profitable to y• ende, wherunto y^{u} directedst al thy peticions.

The texte.

> We know, that al thynges worke for the best vnto them, that loue god, which also are called of purpose. For those whiche he knewe before, he also ordayned before, that they shoulde be lyke fashioned vnto the shape of his sonne, that he myght be the fyrste be|gottē sonne amōg many brethrē. Moreouer, whō he appoynted before, thē also he called. And whō he hath called, them also he iustified: & whō he iustified. thē he also glorified.

Nor ought mē to feare, leste they beyng ouercōmē through the weight•|nes of outragious persecution, vtterly fal frō hym, since we know this for most certayne, y• what affliccion soeuer chaunce vnto deuoute & godly peo¦ple, al y^{e} same shalbe for y^{e}best. Suche is gods fauer towardes thē, whō he hath of purpose chosē out, and called to this welthy lyfe. Endeuour must we, and do what in vs lyeth▪ but thende of al hangeth of gods ordinaunce. God without coū•el or vnaduisedly choseth none, but wel knoweth al such, as are his, long before he cal them. And not only knoweth them, whom he* calleth▪ but had also euen at the same tyme surely purposed with himselfe to graffe and plante them into the bodye of his sonne Iesus, yea and to transfourme thē lykewyse into the lykenes & shape of hym, whiche ouer|cōmyng the fleshe and death, triumphantly went to immortalitie: both to teache, that al the members of his bodye should themself loke to haue the same, which they see alreadie done in the head, that by this waye and mea|nes through his onely sonne he myght to hymselfe geat manye chyldren, amonge whome Iesus Christe should be head & capitayne, & as the fyrste begotten, departyng yet his inheritaunce with other: and to put vs in as|suraunce lykewyse, that god wyll fully perfourme y• thyng, which he once purposed, moreouer whom before al tyme he knew & had chosē out, being suche, of whome he had already in his prophetes darke sayinges shewed* his minde, them called he also by the gospel, & that not in vaine, but of his goodnes and fauer made them, that wer so called, of vngodly, godly, and of hurtful hurtlesse.

So that now only there remayneth glorifying, wherof a great deale we haue already, except we thinke it no glorious preeminence, to be without syn, to floryshe in the renoume of innocent lyfe, to be without corrupt desy|ers, to be so planted in Christ, that thou arte become one with hym, to haue his holy spirite, as an earnest peny therof, to be the enheritour of god, and ioynte enheritour with Christ, so that of the reste we can in no wyse doubt, but that it shall in dewe tyme be fulfylled.

The texte.

> What shal we than saye to these thynges? Yf god be on our syde, who can be against vs? which spared not his owne sonne: but gaue hym for vs all: how can it be, that with hym he should not gyue vs all thinges also? Who shall laye any thyng to the charge of goddes chosen? It is god, that iustifieth: who is he y• can cōdemne, it is Christ that dyed, yea rather whiche is rysen agayne, whiche is also on the right hand of god, and maketh intercession for vs.

Now syth all this is so, wherfore shoulde any man mistrust it, namelye synce god hath by so many and euident wayes shewed vnto vs his special* loue and great fauer. Who standing on oure syde, what is anye aduersa|rie able to do? What can mennes malice preuayle, yf god be our defender? Or what maye we not boldly looke for at his handes beyng now reconcy|led vnto hym, whiche what tyme we were out of his fauer, for oure sakes spared not his only sonne, but sent hym downe into this world for vs all? Yea (I saye) & brought hym in maner to nought and deposed hym, & al to exalte vs, makyng hym wel nyghe syn, to deliuer vs from syn, & deliuered hym to death, to thentent we myght lyue. And therfore syth he hath for vs delyuered his sonne, in whom al goodnes is, foloweth it not, that with the same gyfte, he hath gyuen vs all rightes, that belong to the sonne, vs (I saye) whome he hath put in lyke state of enheritaunce? Or what is it, that he wyll not gyue vs, synce that he hath once gyuen hym, whiche infinitely passeth all creatures? And ieopardye ther is none, least god, thorough the crafty sleyghtes and temptacions of the deuill, chaunge and withdrawe this his especiall fauer from vs. For who durst commense anye action a|gaynste them, whome god of purpose and sure determinacion of mynde hath chosen out and taketh for his owne? Wyl he heare (thynke you) anye accusers capciouse complayntes agaynst them, all whose synnes he hath freely forgeuen? God hymselfe, whiche is iudge of all, hath forgeuen vs* the offences of oure olde lyfe, and taketh vs nowe for ryghteous, and who is he, that can condemne vs, beyng by him quited? So that we take hede, y• we nomore fall to oure olde lyfe agayne. Christe is he which loued vs so tenderly, that for our welthe it pleased hym to dye, yea he it is which lyke|wyse rose agayne for our sakes, because he would

healp and succoure vs his people. This great procter & iudge syttyng also at the right hand of god his father, to whome he is in all poyntes egall, entreateth our matier before his maiestie.

The texte.

> Who shal seperate vs from the loue of god? Shall tribulacion, or anguishe, or perse|cucion, or hunger, either nakednes, either perill, either swearde? As it is written: for thy sake are we kylled all daye long, and are coumpted as sheepe appoynted to be slayne. Neuerthelesse, in all these thynges we ouercome through hym that loued vs.

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> For I am sure, that neither death, neyther lyfe, neither angels, nor rule, neither power, neither thinges present, neither thinges to come, neither height, neither loweth, neither any other creature shalbe able to depart vs, from the loue of god, which is in Christ Ie|su our Lorde.

Synce therfore the father hath thorough the death of his sonne forgi|uen vs al oure gyltes and offences, sythe his sonne so tenderly loueth vs, why shoulde men hencefurthe feare the deuyll, or any man the diuels mi|nister, either accusyng vs, or condemnyng? Considering also with howe* many benefites and speciall gages of loue we are bounde both to god & Christ, who is he, that shal plucke & withdraw vs awaye from louyng thē agayne, whiche so tenderly loue vs? Shall any storme of worldly aduer|sitie do it? Shall any affliccion or distresse? Shal hunger or nakeones? Shal ieopardy of drownyng, or any lyke peryl chaūcyng after lyke sort? Shal persecucion of the wycked, or the bloudy swearde of death? For that suche thynges should in this worlde happē to innocentes, the holy psalme wryter Dauid lightened with the spirite of god, long before sawe, what tyme he sayde, that for thy sake o Lorde are we kylled al daye long, and coumpted as sheepe appoynted to be slayne. Al these troubles, thoughe they seme greuouse, cause yet is there none, why they ought to make vs a frayd. Chaunce maye they to vs in dede, but yet oppresse vs they can not* Yea (I saye) the more vehemētly they trouble vs, the more shal they bothe strengthen oure burnyng charitie to Christward, and Christes also to vs, because we at al tymes departe hauyng the vpper hand, not through any strength and power of oure owne, but through his defence, whome we are bounde to thanke for altogether. Nor wil he, whiche in suche sorte loueth vs, suffer vs to be ouerthrowen, nor we vpon remembraunce of his goodnes towarde vs through any assaultes of aduersities shrinke from louyng hym agayne.

But yet haue I rehearsed vnto you but lyghte and common mattiers, but harken a bolder saying, and suche wherof my selfe am moste certaine, and am moste certaynly persuaded in. More cause were there to feare suche ieopardies as hang ouer oure heade by reason of creatures, whiche can not be seene, as euil spirites, whiche yet neuer|thelesse assault mennes soules and not only their bodies, whom yf we but once regarde not & despise, the ieopardies of the other can not make vs a* fearde. Nor in this haue we any cause to feare, seyng that neither meane power of aungels, of muche more myght yet than is any man, no neither the chief aungels, whiche order is called a rule and power neither anye heyght or depnes, that is to saye, whether the same inuade vs frō aboue, or from beneth, whither it be with a coloure of honestie or not, yea though wonders were shewed from heauen, or els threatnynges from hell put vs in feare, neither thinges present, neither yet to come, whether we be put in feare of present ieopardyes, or in ieopardy of the life to come: briefly, what soeuer els befall anye where here in earthly thinges, whether it maye be sene, or not, be it neuer so strong and mightie, yet shal it not be able to de|uide vs from that charitie, wherbye we are knyt to god throughe Iesus Christe his sonne.

The .ix. Chapiter.

The texte.

I saye the trueth in Christ, and lye not, (my conscience also bearyng me witnes by the holy ghost) that I haue a greate heauines, and continual sorow in my hearte. For • haue wyshed my selfe to be cursed from Christe for my brethren (my kynsmen as pertay¦nyng to the fleshe) whiche are the Israelites. To whome pertayneth the adoption of y• chyldren, and the glorie, and the couenauntes, and the law that was gyuen, and the ser|uice of god, and the promises: whose also are the fathers, and they of whom (as concer|nyng the fleshe) Christe came: whiche is god in al thinges to be praysed for euer. Amen.

TO whome would to god all the Iewes were conuer|ted, forsakyng theyr Moses: the Iewes (I saye) which yet styll continewe in this mynde, and thynke that to thattaynyng of saluation it is sufficient to be Abra|hams chyldren, and in theyr handes to haue the lawe once gyuen vnto them by god, whome yet in deede no suche thyng shall auayle and profite, vnles by faythe they make themselfes worthy to be drawen and loued of god. But of them is Christe promised in the lawe* stubbernly refused, whom the Gentiles receiue and knowledge. This yet speake I not of any displeasure

conceyued or borne agaynst my contreye men, not withstandyng theyr spitefull myndes toward me: but as Christe, to whō nothing▪ is vnknowen, is my witnes, witnessyng w^{t} hym also myne owne conscience, whose gouernoure and ouerseer is the holy ghost, I wyl saye the truthe, and lye not, that it troubleth my mynde exceadynglye and aboue measure, and with continuall sorowe euen weareth me awaye to see* some of them through their owne folye vtterly perishe. As for myne owne parte, so ferte am I from hatyng the Iewes, that yf it myghte any waye be, I would euen with myne owne destruction procure theyr amendment and weale, nor would refuse euen my selfe of Christe to be forsaken so that all they to whom I am both by countrey & aliaunce ioyned, were with me in the fayth of Christ lykewyse ioyned, that as by stocke & bloud they are Israelites, they lykewyse were in knowledge of the trueth perfite Israe|lites, whome of all other nacions moste besemed it to receyue hym, whom the lawe promised, specially sith it is that nation, whome god out of al the other, many hūdred yeares past, specially chose for hym self: & coumpting all other nations, as bastarde children, nouryshed these & brought thē vp, as his naturall & trew begotten sonnes: & moste of all because they aboue other for this honoure and dignitie maye speciallye glorie, that they*dispising all idolatrye worshipped the verye trewe god. In theyr handes is the possession and prerogatyue of the lawe, gyuen vnto them by god. With them made god and they with god couenauntes and promises. In theyr handes is there the right fourme and maner of dewe honouryng of god, euen as he hym self commaūded: in theyr handes are the prophecies, wherin was long before both Christes commyng spoken of, and this wel|thy state, wherof I dyd a litle before glorye, promysed.

Which also are lineally descended of the moste famouse & chief lanternes* of lyght, and fyrste begynners of our nacion, (I meane) Abrahā, Isaac, & Iacob, with other, of whō Christ hymself touchyng his humanitie vouch|saued to be borne, so that in this behalfe, wyll they or not, of aliaunce and kynred muste they nedes be to Christe hymself, who ferre ferre excelleth and passeth those fathers, of whose title and holines they so greatly auaūt themselfe. Be it so, that theyr fathers were neuer so good and holy, yet wer they nothyng els but men. But nowe is Christe in suche sorte man, that he therwith is also god, not of this nacion or that onlye, but of al, one and e|quall with his father, whiche ruleth al thinges, by whose vnsearcheable wysedome all this geare is wrought, to whom onlye for suche vnspeake|able loue borne towarde mankynde, al prayse and thankes are dewe for euer.

Amen.

> ¶ I speake not these thinges, as though the wordes of god had take none effect. For they are not al Israelites, which are of Israel: neither are they all chyldren straighte waye that are the seede of Abraham. But in Isaac shall thy seede be called: that is to saye: they whiche are the chyldren of the fleashe, are not the children of god. But they whiche be the chyldren of promise, are coumpted the seede. For this is a worde of pro|mise, about this tyme wyll I come, and Sara shall haue a sonne.

And surely for this the more detestable is the wickednes of some Iew|es, whiche vnreuerently gaynsaying and blasphemyng Christe, therin dis|honour god the father, whiche woulde haue his gloryous name set furth by his sōne. And yet al this theyr wyckednes, outragiouse as it was, cau|sed not, but that god neuertheles in al poyntes perfourmed, as muche as he in his prophetes sayinges promised to do. To the people of Israel, whiche are Abrahams posteritie, was this blysseful lyfe promysed, and yet not to all neither, but to such only, as truly and vnfaynedly are his of|spryng. For it is not to be supposed, that al suche are very Israelites, as* are descended of the stocke of Israel, but suche rather as are so strong and mightie in fayth, that they wyll not with worldly tribulations be ouerco|men, nor yet with troubles▪ wherwith god tryeth oure stedfastnes in reli|gion: suche (I saye) worthely & none els ought to be called Israelites, that is to saye, mighty & strong to godwarde. Nor are al they, that come of A|brahams bloude, therfore so fer Abrahams chyldren, that by this bare ti|tle they may chalēge the promised inheritaūce, but rather suche as resēble that fayth of Abraham, wherby he deserued, that this blessed inheritaūce should be deriued & giuē vnto al his posteritie. To make this more euidēt & playne, marke whyther y• worde of god, who made y• promise, be not so, whiche saythe: in Isaac thy sede shalbe called. To the seede of Abrahā pro¦myse was made, that in it & by it, al nations of the world shoulde famous|ly* be spoken of and blessyd. But nowe is it not gods wyl, that al Abrahās posteritie should be called Abrahams seede, vnles they be, as Isaac was, who was the chylde of fayth, and in figure represented Christe. Nowe was not Isaac borne, as chyldren are comenly wont to be, but by a father, whiche was in dede drye and barayne, full yet of truste in god, and of an olde woman, vnmete lykewyse to conceyue any chylde.

Muche rather therfore begotten was he through the mightye power of* god, and his fathers faythe, than by any power of man, or carnall acte. What els then meaned god, when he sayde, in Isaac thy seede shall haue his name, but playnlye to declare, that not all they whiche are of Abrahā

carnally begotten, are therfore the chyldren of god, and therfore righte in|heritours of goddes promyses, but suche onlye apertayne and belong to Abrahams seede, whiche haue lyke fayth, as that was, wherby Abraham deserued to receyue the promyse of god. But mary yf god vnder this fourme of wordes, had made his promise, to as manye as shalbe begottē of the shall my promyse belong, then in dede myghte all suche as are of A|brahams carnall stocke, lawfully clayme this glorious inheritaunce▪ But nowe when god this wyse sayde, about this time wyll I come, and Sara shall haue a sonne, he ment his onlye chylde, and the same whiche shoulde be the chylde of fayth, whome god had for the same inheritaunce chosen furthe of many, not for his circumcisions sake, as whiche was not at that tyme borne, but for his fathers faythes sake. Abraham after that tyme had by other wyues, chyldren, yet was Abrahams blessyng promi|sed vnto hym only in Isaacs name.

The texte.

> ¶ Not only this, but also Rebecca was with childe by one, euen by oure father I|saac For yet the chyldren were borne, when they had neither done good, neither bad (y• the purpose of god by election might stande) it was sayde vnto her, not by the reason of workes but by the caller: the elder shal serue the yonger. As it is wrytten: Iacob haue I loued, but Esau haue I hated. What shall we saye then? Is there anye vnrighteous|nes with god? God forbid. For he sayth to Moses: I wyl shewe mercie, to whomsoeuer I shewe mercie: and wyll haue compassion, on whomsoeuer I haue compassion. So ly|eth it not then in mānes wyl or running: but in the mercie of god. For the scripture saith vnto Pharao: euen for this same purpose haue I stiered the vp to shewe my power on the, and that my name might be declared through out all the worlde. So hath he mer|cie on whom he will, and whome he wyll he maketh hard harted.

And as it was in Isaac, and other of the chyldren of Abraham, after lyke sorte and condicion was it in Iacob and Esau. Yf this glorious en|heritaunce* of goddes blessyng onely throughe carnall kynred befel vnto any, then shoulde it muche rather belong to Esau the elder sonne, than to Iacob the yonger. Isaac was father to them both, one mother at one time conceyued bothe, bothe were at one time borne in their mothers woumbe, & both were at one time delyuered, yet dyd god knowledge one, as his na|tural chylde, disinheriting the other, as a bastarde and vnlawfully borne, saying: Iacob I haue loued, but Esau haue I hated. What was it then y• thus seuered and made a difference betwixt these twinnes? Surely ney|ther carnall kynred, nor kepyng of the lawe, nor yet circumcision. For of both beyng not yet borne, before they had any thing at al done, either with the lawe, or agaynst it, it was sayde: the elder shal serue the yonger. And why pleased it god so, or what intended he in this deede of his to declare vnto vs? Surely nothyng els but that

noman shoulde either vpon hope* of circumcision, or of the lawe chalenge the righte of this goddes promise vnles by faith he make hymselfe worthye to be taken among the chosen chyldren of god, and to be suche, as Isaac and Iacob were.

For it is not carnal kynred, that maketh Abrahams children, but the choyse of God. And if God refuse and reiecte the Iewes, as he once reiected Esau, certainely to be descended of Abrahams stocke, nothyng auaileth. But on the other syde, if God through the desert of fayth re|ceiue the Gentiles to this inheritaunce, hurte is it none, though they to Abraham be of no carnal aliaunce, forsomuche as God by another way, by the title of adopcion (I say) doth acknowledge them for his owne chil|dren. Nor let any deuilishe person wreste, that I now haue sayd, to this* purpose, as though in men there wer now no fault, but y• al the faulte is in God, who at his pleasure receiueth or refuseth suche as haue either of payne or pleasure nothyng deserued: God forbid, that any man should conceiue suche a phantasye, nor let any manne so take that, whiche in the boke of Exodi is by God spoken, I wyl shewe mercy, to whom soeuer I shewe mercy, and wyll haue compassion, on whō soeuer I haue compas|sion, forasmuche as it lyeth not in mans wyl or runnyng, but in Goddes mercy, to attaine vnto saluacion, as whiche bothe desyre in vayne & al in vayne labor we, vnlesse God of his goodnes drawe vs, as in deede he doeth suche, as it pleaseth him, though they nothing deserue it, and refu|seth suche, as haue nothing so deserued. And yet of al this it foloweth not that God is to any mā wrongfull, but rather y• he is mercyfull to many. Noman condemneth God, but for his owne offēce, no man is saued, with|out Gods benefite, whiche benefite he vouchesaueth to geue vnto suche as it pleaseth him, & yet in suche sorte, that he leaueth occasion, why men should for his merciful drawyng thāke him, and thou nethelesse without occasion to complayne, if thou be geuen ouer to thyne owne leudenes. For God doeth not so harden mens heartes, that therby men are caused to discredite the gospel of Christ, but suche as through malice and stub|bernes refuse to beleue, vseth God as instrumentes to the magnifiyng* of his great benefite, and to the settyng foorth of his mightie & glorious power. And so must that whiche in the both of Exodi is spokē to Pharoa be vnderstāden: euen for this purpose haue I stered the vp, to shewe my power on the, & that my name might be declared throughout al y• worlde.

The texte.

> Thou wylte say vnto me: why then blameth he vs yet? For who hath been able to resist his will? But O man what art thou, whiche disputest with God?

shal the worke say to the workeman, why hast thou made me on this fashion? Hath not the potter po|wer ouer the clay, euen of the same lumpe to make one vessel vnto honour, and another vnto dishonour. Euen so, God willyng to shewe his wrath, and to make his power kno|wen, suffered with long pacience the vessels of wrath, ordained to damnacion: and to declare the riches of his glorye on the vessels of mercye, whiche he had prepared vnto glory: whom also he called, not of the Iewes onely, but also of the Gentiles. (As he sayeth also to Osee: I wyl cal them my people, whiche were not my people: and her be|loued, whiche was not beloued, and her to haue obtained mercy, that had not obtained mercy.) And it shal come to passe, that in the place where it was sayd vnto them: ye are not my people: there shal they be called the children of the liuyng God.

Of suche saiynges some deuilishe disposed person taketh occasion, and sayeth: if of whō soeuer he wyl, he haue mercy, and whō he wyl he maketh hard hearted, what hath he then, wherin to blame vs? Syth his wyl and pleasure noman is able to resist, let him laye it to him selfe, & not to vs, if any sinne be cōmitted. But heare now of the otherside, what may be sayd. Noman withstādeth his wyl (I graunt) yet is not therfore Goddes wyll

cause of thy dānacion. Nor did god in suche maner hardē y• heart of Pha¦rao, that he wrought the vice of stubbernes therin, but rather wheras he wel knew, y• the arrogāt tyran was wel worthy sodenly to be destryed, yet vsed God toward him by litle & litle suche encrease of punishment, as he might therwᵗhaue been amēded: had not his malice been an impediment. But through Gods gentle fauor vsed in punishyng of him, his wicked mynde became worse & worse. And therfore the mans frowardnes God turned to his glory. In this matter for the defēce of Gods righteousnes many thinges might be answered, but briefly to say God hateth all haut|nes* & arrogancie. And what a greatter point of arrogancie can there be, then that a man most vile & abiecte should with God reason y• matter, en|coūtryng with him, as though he were his felowe? For who (I pray you) could abide to heare the yearthen vessel quarel with his maker and say: why hast thou made me after this fashion? For as clay is in the hāde of y• potter: euen so are we in Gods hādes, as by the prophet Esai y• Lord him selfe sayeth. The potter, as his mynde standeth, worketh some vessels to serue for vile & vncleanly vses, & some other also appointeth he for honest seruice. In whiche acte, what reason soeuer the workeman folowe, therin doeth he lawfully, & why he so doeth, vnmete it is that the clay should re|quyre any cause. The clay of it selfe is nothyng

els, but clay, wherof if y• potter worke a comly & a welfauored cup, for that his fayre shape ought he to geue thanke to the craftes man, & yet to the vile & filthy clay is ther* no wrong done at al, if of it be made a chambre potte, or some other vessel of more vile vse. Lykewyse is it of God, whiche leauyng mā in his sinne, because so he was borne, doeth him no wrong, as callyng man to right|wyse life he therin sheweth his bounteous mercy & goodnes. In the for|saken person it pleaseth God to shewe his iustice, to thentent he would be feared, in y• approued, to thentent he would be loued, sheweth he his fre mercy. Nor besemeth it any mā, of God for so doyng to exacte & requyre a reason, nor why he calleth some one lately, & some other more tymely, nor why he draweth one whiche hath not so deserued, and forsaketh another, whiche hath deserued better. A muche more base creature is mā, beyng compared with god, then is clay compared with the potter.

So that then if it be an vnsene and a hiddeous presumpcion, that the clay should with the potter pratle & reason his matter, how muche great|ter arrogancie is it, for a man to talke of Gods counsels, whiche so farre passe our capacities, that we therof haue, but euen as it were a shadowe or a dreame? Begyn to beleue, & leaue thy reasonyng, & so shalt y• muche rather vnderstād. Besides this remēbre y• the potter may be deceiued, but in God none error can be foūd. It is for y• ynough to beleue this, y• God by reason of his almightie power, may at his pleasure do what him liste, and again forasmuche as he is w^t^out cōparyson beste, do wyl he nothing, but that whiche is beste. Nor should he, because our vngodlines he tur|neth to his honor: therfore of vs be blamed, but this rather shuld we take as a sure profe of his exceadyng goodnes, y• he suche mischief turneth to good. It was not God, whiche made the an vncleane vessell. But thou thy selfe art he whiche hast made thy selfe filthy, through appliyng of thy selfe to vngodly exercises. Beside this if God accordyng to his wysdome

both for the saluacion of the good, and glory of his name abuse thy fro|wardnes cause hast thou none for y• to complayne. Lawfully art thou for thy sinne punished, & through thine example the good people wil y• better take hede, & whiles through thy blindnes and destruction they the better perceiue, how greatly they are bound to the goodnes of God, they are w^t^more mery chere encouraged to geue him thankes. Nothyng had Pha|rao to wyte God withal, but of his owne naughtynes only perished, and yet did that his stubberne malice among the Hebrewes highly auaunce the glory of God. And what can there be, that they can reproue,

if, as god* at that tyme deferred the destruccion of Pharao: so likewyse now for a season, not without great fauour he beare with and suffre y• vnbeleuyng and sturdy Iewes beyng vessels, whiche haue right well deserued euen out of hand to be crushed in pieces, to thentent that all the worlde shall more clearely perceiue, that they are well worthy of damnacion, whiche beyng so many wayes prouoked, amende not, to thende y• bothe through theyr punishment other should feare almightie God, whom we may not through continuaunce in synne prouoke to sure vengeaunce, & also more plentifully to shewe the greatnes of his might and glory towarde good people, whō he hath purged beyng before vncleane vessels, and reserued them for holy vses: not for theyr circūcision or y• lawes sake, but through the deserte of fayth, for whose onely sake they are called to this honoure. Called (I say) not only of y• Iewes as we be, but also of y• gētiles, because herein it is not byrthe whiche maketh inheritors, but the choyse of God. Nor ought the Iewes to meruaile, that the gentiles, whiche were before this tyme heathen & straungers to God, are now by adopcion receiued into the numbre of Gods children, syth they them selfe long synce wer for theyr offences done against God dispised, reiected, and as disinherited, when yet afterwarde beyng sory for theyr synnes and amendyng, they wer through the great bountyfulnes of God receiued into his fauor. That this should so be, witnesseth theyr owne prophete Osee, saying:* I wyll call them my people whiche wer not my people, and her beloued, whiche was not beloued, & her to haue obtained mercye, whiche had not obtained mercye: so that this shall come to passe, that in the place, where heretofore it was sayd: ye are not my people, there shal some be called the children of the liuyng God. Why grudge & reproue they that thyng in other, whiche they them selfe haue already assayed? Why stande they not rather in a watche & take hede, lest through theyr owne foly they become againe, that they wer once? Why enuy they at them, whom they might folowe, wer it not, they had more pleasure to striue, then to obeye?

The texte.

> But Esai crieth concernyng Israel: though the numbre of the children of Israel be as the sande of the sea, yet the remnaunt shal be saued. For he finisheth the worde vere|ly, and maketh it shorte in righteousnes. For a shorte worde wyll God make in yearth. And as Esai sayeth before, excepte the lorde of Sabboth had left vs seede, we had been made as Sodoma, and had been likened to Gomorra.

Now if through mens owne stubbernes the greatest parte of y•worlde perishe, yet to the fewe that wyl beleue, wyl God perfourme, as muche as was promised to the whole numbre. And neuer shal the tyme be, but that

this inheritaunce shal haue his successors. This did the prophete Esai speakyng of the people of Israel, without al colouryng clearely testifye

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saiyng: If the numbre of the Israelites wer as many as the sand of the sea, and though through theyr owne foly as many also perished, yet shal there some alway remaine, whiche shal through fayth be saued. For be y• numbre of them that falleth from God neuer so great, yet shal not theyr* fal make the promise of God vaine. Men in promises are wont to breake theyr credence, but God is he, whiche wyl fully perfourme al that he pro¦mised, and that briefely and cōpendiously, not with deceite & falsely, but iustly and truely, for as the same prophete Esai sayd: the Lord in yearth wyl make a shorte worde. Shadowes seme not cleare without suspicion of deceite, & the law selfe is ful of wordes, promisyng, grosly represētyng, cōmaundyng, threatnyng sometimes, & sometimes cōforting. But Christ beyng sent into the worlde euen at once gaue al & perfourmed y• was pro¦mised, opened al y• was before hidden in figures, & brought the great mul¦titude of rules contained in y• law, to y• onely cōmaūdement of charitie of* the gospel. And thus spread he abrode the seede of his heauenly doctrine and gospel, whiche albeit in many of my countreymen be vnfruitful, yet some are there, in whom it brought foorth fruit. Againe the same prophet a litle before sayeth, had not the Lord of sabboth left vs sede, we had ben made as Sodoma, and likened vnto Gomorra. Wherfore, though the most part of the Iewes fal from Christ, yet wyl not Christ suffre the true and natural sede of Abraham vtterly to perishe.

The texte.

> What shal we say then? we say that the gentiles, whiche folowed not righteousnes, haue ouertaken righteousnes: euen the righteousnes whiche cōmeth of fayth. Contra¦rywise Israel whiche felowed the lawe of righteousnes, could not attaine to the lawe of righteousnes. Wherfore? Euen because they sought it not by fayth, but as it wer by the workes of the lawe.

For they haue stumbled at the stūblyng stone. As it is written▪ beholde, I haue put in Sion a stumblyng stone, and a rocke that men shal be offēded at. And whosoeuer beleueth on him, shal not be confounded.

Synce this is so, what shal we say? Surely nothyng, but as the truth is, that is to wete, that the gentiles, whiche semed farre from righteous|nes, and without the ceremonies of the lawe, haue yet attained the true and perfite righteousnes, and not a Iewishe (whiche standyng in bodily thinges was nothing but a shadowe onely of christian perfeccion), but a holsome & an effectual iustice, whiche suche haue not, as for the workes of the lawe stande muche in theyr owne conceite, but suche as through an vnfained fayth submit and yelde them selfes vnto God.

We may likewyse of the othersyde saye that whiles the people of the* Iewes with all theyr power folowyng the iustice of the lawe carnally vnderstanden, and stifly cleaue to it, with all theyr labour they came not vnto the very law of iustice, forasmuche as the same fel from Christ, whervnto as to a marke al y• darke sayinges of Moses law principally directed. Here some wyl say, how fortuned all this, and how ended these purposes so diuersly? Without al doubte, because God abhorreth suche as are high minded, and geueth him selfe & his righteousnes, to suche as are sobre & lowly. And therfore y• gentiles vpō acknowledgyng of theyr owne disease & an hūble submission of them selfe to God, God receiued: y• proude Iewes of thothersyde, whiche falsly vsurped y• title of righteous|nes, as theyr owne, bearyng them selfe bolde vpon theyr sabboth day ke|pyng, washynges, circūcision, and suche other small obseruaunces, dis|dainyng

to receiue the yoke of fayth, hath God set at naught and refused because they denied Christ, and deliuered him which is the author of life,* to death: whiche thyng Esai long before knowyng, prophecied should be, vnder this fourme, that Christ, whō the law promised should be a sauior, by reason of vnbeleif should be vnto the Iewes an occasion of stumlyng, and that the same stone, whiche should be to the good a sure and a strong defēce, shuld be theyr vtter vndoyng, whiles they had rather by resistyng stumble at him, then with beleif to rest vpon him. For so by the prophete Esai speaketh God the father of Christ: beholde I putte in Sion a stum|blyng stone, and a rocke that men shalbe offended at, but whoso beleueth in it, shall neuer be confounded and put to shame, as one disapointed of that he loketh for.

The .x. Chapiter.

Brethren, my hertes desyre & praier to God for Israel is, that they might be saued: For I beare them record, that they haue a feruent minde to God warde, but not accor|dyng to knowledge. For they beyng ignorant of Gods righteousnes, and goyng about to stablishe theyr owne righteousnes, haue not been obedient vnto the righteousnes of God. For Christ is the fulfillyng of the lawe, to iustifie all that beleue.

ALl whiche thinges (brethren) speake I with great heauynes, because with all my heart I fauer and would them well, if I were in any wyse able to do them good, beyng in ieopardie of euerlastyng dā|nacion. But now that whiche is the onely thyng* I can do, in my dayly praiers made vnto God, my desyre & petition is, that they may once yet amend and not alway continue in suche blyndnes. I can not vtterly excuse theyr vnbeleif, but yet in the de|fence of theyr fault some coloure may be made and pretēded. As they are not in all pointes in suche sorte straungers to God, as the gentiles be, so muche the more wishe I that theyr rude beginnynges may once be made perfite, that whose shadow they haue for a season borne about with them in theyr bodyes, of the same they may now come to the very trueth. For* albeit they with extreme deuilishnes fastened to the crosse the Lord, who was y• foūtayne of al glorye, yet this say I of them, and deny not, that to Godwarde a certaine zeale and loue haue they, but yet not accordyng to knowledge and right iudgement. Nor are they deceiued for lacke of a godly minde and purpose, but in the choyse and practise of life, they rūne farre awry. Now better is it to haue some minde to religion, then to be al without, and of God wel worthy wer that minde of theyrs in goodnes to be encreased, were it not that they to the grosse beginnynges of godly life so stubbernly cleaued, that they refused the true and perfite religion, and wer it not also they so vehemently requyred and auaunced euen sha|dowes and pictures of trueth, that the verye fountayne of trueth they vtterly dispised. For whiles they busyly in dede, but yet vndiscretely de|fende and kepe Moses lawe, resistyng him for whom the lawe was prin|cipally

ordained, they vtterly fal euen from the whole lawe selfe. Kepyng of the sabboth day, circumcision, abstinence frō certayne kyndes of mea|tes, the shonnyng of dead carkasses, fastyng dayes, the keapyng of high* feastes, were for this purpose made and decreed for a time, that frō suche rude beginnynges men might by litle and litle growe vpwarde to true & perfite

righteousnes and from a certaine worldly righteousnes encrease and growe vppe to that, whiche is in all pointes godly and perfecte. If an ordinaunce be purposed and made for a better ende, vnseamyng is it for loue of suche a meane, to dispise the ende, for whiche the sayd meane was appointed. But now frowardely so yet do the Iewes, whom albeit after the publishyng of the righteousnes of God it besemed to forgoe the carnal iustice of the lawe, yet so farrefoorth bolster they out & defende theyr olde, and at this tyme hurteful, and not onely superfluous iustice of the lawe, that they not onely wyll not knowledge the heauenly righte|ousnes of God, but also hauyng a confidence in theyr ceremonies with|stande and resist the gospel of Christ, wherevnto they ought by fayth to submitte them selfe, if they euer minded to be truely righteous. For we must by imaginacion conceiue as it were twoo kyndes of iustice: thone wherof Moses was author, the other wherof Christ was beginner. The one standeth in ceremonies, the other in fayth and obedience. And as the rude piece of timbre is matter wherof an image is wrought, & as bloud is the beginning of liuyng creatures to be brought foorth by generaciō: so is the iustice of the lawe a rude & grosse beginnyng of thother, whiche is more perfite. And certainly extreme folishenes is it, after that a man is come to perfeccion, curiously to sticke styl in rudimentes. But now of all* Moses law, whiche is of it selfe rude & vnperfite, is Christ the fulfillyng and perfeccion, by whom through fayth, and not through circumcision, we attaine righteousnes, whiche way to righteousnes is not onely open for Iewes to entre therinto, but also to all true and faythful beleuers.

The texte.

> For Moses writeth of the righteousnes, whiche commeth of the lawe, how that the mā, whiche doeth the thinges of the law, shal liue therby. But the righteousnes which cōmeth of fayth, speaketh on this wyse: say not thou in thine heart, who shal ascende into heauen (that is euen to fetche Christ doune from aboue) either who shall descende into the depth? (that is euen to fetche vp Christ againe from death) but what sayth he? The worde is nigh the, euen in thy mouth and in thy heart.

Both kyndes of iustice did Moses clearely expresse. For the temporal iustice, whiche rested in ceremonies, to be kept but for a season, plainly set|teth* he out in the boke of y• Leuites, saiyng: kepe my lawes & decrees, this who so doeth shal liue therby. But the true & euerlastyng iustice, whiche we by Christ through a liuely fayth obtaine, in the boke of Deuteronomi expresseth he, when he sayth: neither say thou in thine heart, who shall as|cende into heauen: for that is euen to fetche Christ doune from aboue. Nor yet say thou, who shal descende and goe doune into the deapth of the yearth, for that were euen to fetche vppe Christ againe from death. Of whiche bothe sortes of questioners, forasmuche as they require of fayth to haue an experiment, neither of both semeth to beleue well.

But, whosoeuer vnfaynedly beleueth, is in suche poyntes more surely* and better persuaded, thē is one, which nedeth suche meanes to be taught with, either of this (I saye,) that Christe once descended from heauen, or els of this, that he nowe sytteth at his fathers ryghte hande, thoughe he nomore shewe neither of bothe before mennes iyen. And though it be of men sene nomore, yet beleueth he also, that Christ went downe to hell, and the thyrde daye rose agayne to lyfe. Sufficient is it for vs to beleue, that this was once done. So that this remayneth, that we gyue credence vnto suche, as sawe the same. And to beleue this we nede not to seke ferre. The Iewes sawe, and yet beleued not. Other heard, whiche sawe not, and yet gaue they credence. The scripture recordeth the same, whiche streight after saythe: the worde is nyghe the, euen in thy mouthe and in thy hearte.

The texte.

> This same is the worde of faythe, whiche we preache. For yf thou knowledge with thy mouth, that Iesus is the lorde, and beleue in thy heart, that god raysed hym vp frō death: thou shalte be saued For to beleue with the hearte, iustifieth: and to knowledge with the mouthe maketh a man safe. For the Scripture sayth: whosoeuer beleueth on hym, shal not be confounded.

And what worde is this, whiche Scripture speaketh of? Withoute doubt the worde of the gospel, which we beyng publyshers of this righte|ousnes do preache, worketh in mennes soules present saluacion, so that menne by faythe onely apply theyr myndes therunto. But howe is this* worde of the gospell in thy mouthe, and howe is it in thy hearte? Yf thou with thy mouthe confesse and knowledge the Lorde Iesus, and with thy heart vnfaynedly beleue, that god from death raised hym agayne to lyfe, that we through hym beyng restored to lyfe from the death of syn shoulde hereafter lyue in cleannesse of lyfe, then shalt thou be saued. For with hert beleue we, whiche is to ryghteousenes the very entrey, but for asmuche as, when nede requyreth, all men are bounde to glorifie Christe, to euer|lastyng saluacion, it is not sufficient with heart onlye to beleue, excepte thou the same with thy mouthe confesse. By this seeye, that this matter hangeth not vpon ceremonies, but vpon fayth. Whiche thyng Esai also speakyng of Christe recordeth, saying: whosoeuer beleueth on hym, shall not be confounded.

The texte.

> There is no difference betwene the Iewe and the Gentile. For one is lorde of all whiche is riche vnto all that cal vpon hym. For whosoeuer dothe call on the name of the Lorde shalbe safe. Howe then shall they call on hym, on

whome they haue not beleued? Howe shall they beleue on hym, of whome they haue not hearde? Howe shall they heare withoute a preacher? And how shall they preache, except they be sent? As it is wrytten: howe beautiful are the feete of them, whiche bryng tydynges of peace, & bryng tydinges of good thinges. But they haue not al obeyed the gospel. For Esai sayth: Lord who hath beleued our sayinges? •o then fayth commeth by hearing, and hearing cummeth by the worde of God. But I aske, haue they not hearde? No doubt their sounde went out into all landes, and theyr wordes into the endes of the worlde.

In y• the prophet sayeth (whosoeuer) taketh he not away al differēce be|twixt Iew & Gētile? And in y• he sayth, (beleueth) w^t^out mēcion making of

circumcision or suche other lyke, abolysheth he not vtterlye the ceremo|nies of the law? Fayth only is requyred, whom euery man maye equallye* enioye and haue. And god lykewyse is he, whiche is not onely lorde of the Iewes, but of all indifferently, whose bounteousnes is not so narrow, and straite, that it can no ferther reache, but onlye to the Iewes, so that amōg thē the same is vtterly worne out, but w^t^out ende is his goodnes plētiful|ly flowyng furth not only vpon this nacion or y•, but vpon all people of any coūtrey, what soeuer they be, so that with a sure trust in god, they de|syre his helpe. The Prophete Micheas also affirmeth the same, saying: Whosoeuer cal vpon the name of the Lord, shalbe saued. In the prophe|tes laying no kynde of men is there excepted. But euery mā, whatsoeuer he be, be he either Iewe, Grecian, or of any nacion els, yf the same with a sure confidence call vpon the name of god, he shalbe saued. And on the o|ther syde, whoso calleth not vpon his name, shall vtterly peryshe. Nowe vpon hym vseth no man to cal, or to desyre his help, in whom he hath con|ceyued no truste.

But who wyll in hym put any trust, of whom he neuer erste heard speake? Againe how cā mē heare speake of an other, vnles ther be some, to preache* the name of hym, whiche is in suche sort unknowen? And as for apostles, howe can they preache, vnles they by hym, to whom the gospell apertay|neth, be sent so to do? of whome the same prophet Esai makyng mencion sayeth: howe beautiful are the feete of them, whiche preache tydynges of peace, and bryng tydynges of good thynges. By whiche wordes ye heare and perceiue, what Christes messengers are commaunded to preache, nei|ther circumcision, as ye see, nor yet kepyng of the Iewyshe Sabboth day, but peace, whiche after that oure synnes are through fayth forgyuen, by mutuall charitie ioyneth vs together in Christ,

and to preache suche good thynges, as because they are of themselfe naturally good, are in all tymes and in euery place good.

And yet notwithstandyng this wonderfull benefite of god, which hath so vsed all meanes to call euery nacion to euerlastyng blysse, that none is ther, but the same hath hearde of the ioyfull tydynges of the gospell: all yet beleue not the gospel. But that it should so be, the same Prophet Esai long before sayde, speakyng in the person of the apostles: Lord who hath beleued oure sayinges? For euen among the Gentiles but very few be|leue the gospel, if they be cōpared to the multitude of suche, as beleue not. The briefnes of this our matier shortlye comprised is this then: yf calling vpon the name of the lorde worke oure saluacion, yf suche as beleue not, cal not vpon hym, a playne profe is it, that fayth is specially required, and not circumcision. Nowe is not fayth in mannes soule conceyued by expe|rience, but by the preachyng of the apostles, that is to saye, not by the iyes,* but by the eares, throughe whom as meanes the gospell of Christ is pow|red into the obedient soule. Syth now then the bryght beames of the gos|pell hath lyghtened all the worlde, so that Christes name is throughlye knowen, what meaneth this, that so fewe of the Iewes gyue credence thereto? Canne they saye for theyr excuse, that they of Christe haue heard nothyng?

No, for nowe se we that fulfilled, whiche Dauid prophecied of before, whē he saide: Their sounde went out into al landes and theyr wordes into the endes of the worlde.

The texte.

> But I demaunde whether Israel did knowe or not? Fyrst Moses saythe: I wyll prouoke you to enuye, by them that are no people: by a folyshe nacion I wyl anger you. Esai after that is bolde and sayth: I am founde of them that sought me not: I am ma|nifest vnto them, y• asked not after me. But agaynst Israel he sayth: Al day long haue I stretched furthe my handes vnto a people that beleued not, but speaketh agaynst me.

Then sythe Christe so many hundred yeares gone was in prophecies promysed, and nowe throughout all the worlde by his apostles mete and conuenient witnesses preached, and theyr preachyng with so many mira|cles confirmed, can the Iewes for themselfes colourably saye, that they knowe not Christe? No, for they sawe the lyght, but malice blynded theyr iyes. They hearde the gospell, but rancour and enuy stopped theyr eares. Rather had they beare malyce and displeasure agaynste the Gentiles cal|led to euerlastyng saluacion, than to folowe theyr fayth. Both

which two* thynges, y• is to wytte, that the Iewes should reiect the ioyful tidynges of gods worde, & that the Gētiles should receyue it, wer long before prophe|cied of by Moses & also Esai: of which two, the fyrst in the boke of Deute|ronomi in a song maketh the lorde beyng displeased with the vnbeleuyng Iewes, this wyse to speake: I wyll prouoke you to enuye by a very vile nacion, whiche heretofore in comparison of you, hath bene acoumpted for no nacion, & for somuche as ye thynke your selfes to be wyse, I wyl anger you with a kynde of people, which in your iudgemēt is folyshe and beast|lye, therby to make you more enuious. And Esai, whiche prophecied after Moses tyme, without all feare playnly sayeth, that god more accepted the Gentiles obedience, then the Iewes stubbernes. For on this wyse spea|keth he in the person of Christe, I was found of them, that sought me not, and playnlye appeared vnto them, that asked not after me. Suche a glo|rious* witnes beareth god vnto the Gentiles fayth. But agaynst the peo|ple of Israel, whom muche rather it besemed to embrace the fayth of the gospell, what sayth streyght after the same Esai? Al the daye long haue I stretched furth my handes vnto a people, that beleued not. I sente them prophetes, them murdered they vp, my selfe with sundry miracles pro|uoked them to goodnes, in stede of thankes, they saied, the deuil is in hym, and by the power of Beelzebub chief deuyll worketh he these wunders. My humblenes they despised, and my myghtie power toke they in a wrong sence.

The .xi. Chapiter.

The texte.

¶I saye then: hath god caste awaye his people? God forbid. For euen I also am an Israelite, of the seede of Abrahā, of the tribe of Beniamin. God hathe not caste away his people, whiche he knewe before. Wote ye not, what scripture sayeth of Helias, how he maketh intercession to god agaynste Israel, saying: Lorde they haue kylled thy prophe|tes, and haue digged downe thyne alters: and I am lefte alone, and they seeke my lyfe. But what sayth the aunswer of god vnto hym? I haue reserued vnto my self seuen thou¦sand men, which haue not bowed their knees to the image of Baal. Euen so also at this tyme is there a remnaunt left, accordyng to the eleccion of grace. Yf it be of grace, then is it not nowe of workes. For then grace is no more grace. But yf it be of workes, then is it nowe no grace. For then were deseruing no deseruing. What then? Israel hath not obtayned it whiche he seeketh, but the eleccion hath obtayned it. The rēnaunte are blyn¦ded, accordyng as it is written. God hath gyuē them the spirite of vnquietnes, iyes that they should not see, and eates that they should not heare euen vnto this daye. And Dauid saithe: Let their table be made a snare to take them with all,

and an occasion to fall, and a rewarde vnto them, let theyr iyes be blynded, that they see not: & bowe thou downe theyr backe alwaye.

BVt to what ende drawe all these my wordes? Be they to teache, that the Gentiles whiche were be|fore this tyme to god straungers, are thoroughe fayth taken into goddes familie, and that the peo|ple of the Iewes, whiche was by god fyrste chosen oute, is through vnbelief vtterly refused? No not* so: for vnlykely is it, that god hath nowe vtterly re|fused that nacion, which he hath hitherto gentely & gladly knowledged, as his chosen people. If god had throughly refused the whole nacion, then should not my selfe, by kin|red an Israelite, lineally descended of the stocke of Abraham, and apper|taynyng to the tribe of Beniamin, at this tyme preache Christe. So ferre are we from this, that god hath refused vs, that euen when I for zeale of the law persued good people, then god called me furth to preache his gos|pel. At lestwyse that ye forget not, whiche is red in the thirde booke of the* kynges, where the prophete Helias speaketh vnto god complayning vpō and blamyng the Iewes wickednes, sayinge: Lorde they haue kylled thy prophetes, and ouerthrowen thyne aulters, I am left alone, and they seke for my lyfe. After whiche vnmercifull crueltie it myghte seme, that god would vtterly haue caste of his people, as desperate and paste all amend|mente. But what was by god aunswered to Helias? I haue reserued vnto my self seuen thousande men, whiche haue not bowed theyr knees vnto y• ydoll of Baal. As then at that tyme god refused not al his people, but of so many euyll left a certayne noumber to honour him: after the same sorte happeneth it nowe. For the whole people of the Iewes hath not god suffe|red to be estraunged from him, no more then he hath suffered the reste be|syde to peryshe in theyr synnes, albeit of bothe people very fewe are they, whiche do belieue in comparison of them, that refuse so to do.

But yet of his goodnes hath god saued some, neither because they were Iewes borne, nor yet because they kepte Moses lawe, but because he of

manye hath chosen them furthe, vpon whome his pleasure was to shewe* his bountiful grace and mercye. Nowe yf he so dyd of his owne bountiful mercy, and not for theyr desertes, let it not be imputed vnto theyr workes. For that, whiche is gyuen a man for his labor, is rather, as hyrewages, than a free gyfte. But that, whiche is gyuen to suche as deserue not, that and none els is a free gift. Yf the desertes of workes be once accoumpted, then is a benefite, no lenger a benefite, but should muche more be called* a

rewarde. What happened then? Surelye this happened, that the same, whiche the people of Israel vpon confidence of the lawe intended to ob¦tayne, for lacke of belief they went there without, so that suche onlye obtei¦ned, as were of goddes eleccion, and not they, whiche belonged to the cir¦cumcised stocke. To suche as were not chosen by god, neither circumcisiō, nor kepyng of the lawe auayled, but they were w^{t} malyce so far furth blin¦ded, that vpon syghte of so many miracles they gaue no credence, leyng with theyr bodely iyes Christ, whome they had so long loked for, yet with the iyes of theyr harte seyng hym not at al. And that we now see done and are for the same sorye, the prophet Esai long before prophecied, should be. Because they refused the holy and humble spirite of Christ, therfore hath god gyuen them the spirite of vnquietnes bothe roughe, boysteouse, and vnrulye, so that the wonders they behelde with theyr iyes, they deny styl, as thoughe they sawe them not, and that they heare with theyr eares, no more moueth them, than yf they hearde them not. Suche were they in tyme paste to the prophetes, suche were they to Christe hymselfe, suche are they vntil this daye towarde the preachers of the gospell.

This also Dauid replenished with the spirite of prophecie sawe long* before, and for theyr great stubbernes in this behalfe agaynst the wyll of god, prophecieth destruccion mete for suche frowarde people. Let theyr table (sayeth he) become a snare to take them withal, and an occasion to fall, and into punishment dewe for suche dedes, let theyr iyes be so blyn¦ded, that they see not, and alwaye bowe downe theyr backes, because they woulde not pleasauntly vse that whiche was layd before them, and refu¦sed suche thynges, as they presently sawe and hearde, and were without al godly regarde to loke vp to heauē warde, and knowledge toward thē their makers benefite, but gyuyng themself wholly to the grosse meaning of the lawe, disdayne heauenly doctrine, and in regarde of thynges tran¦sitory, despisen that, which is euerlasting. The Iewes cary about in their handes the bokes of Moses, and vnderstande them not: they reade the prophecies, and denie, that in them is promised. But wherto maketh this some man will saye? they are blyndfolded, they are snared, they be bowed downe, and become deafe.

The texte.

> ¶I saye then haue they therfore stumbled, that they should vtterly fall awaye to¦gether? God forbyd, but through theyr fall is saluacion happened vnto the Gentiles, for to prouoke them withall. Wherfore yf the fall of them be the riches of the worlde, and the minishyng of them the riches of the Gentiles: howe muche more theyr perfite¦nes? I speake to you Gentiles, in asmuche as I am the apostle of y$^{•}$ Gētiles, I wyl mag¦nifie myne office, yf by any meanes I maye prouoke them, whiche are my fleshe & might saue some of them. For yf the casting away of them be the recōcilyng of the world, what shall the receiuyng of them be, but lyfe agayne from death? For yf one piece be holy,

the hole heape is holye. And yf the roote be holy, the braunches shalbe holy also.

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Are they so fallen from god, that all hope of rysyng agayne is pas|sed?* No not so. But rather this fall of theyrs chaunced but for a tyme, and for you, whiche are Gentiles it luckelye so chaunced, because theyr fall was the occasion, why you were called to lyfe euerlastyng, that through your example agayne the Iewes at the ende of the world myght be moued to godlye religion: that as theyr fallyng from Christe opened y• waye for the Gentiles to come to Christe: so shoulde your fayth yf it were for nothyng, but for enuye, prycke yet the Iewes forwarde to beleue as ye do. Nowe yf theyr fall occasionally so greatlye profyted, that the Iewes forsakyng and fallyng from Christe caused not onlye no hurte, but rather that the doctrine of the gospell was preached among many more, whiles that in steede of a fewe fallyng awaye, the gospel was spred abrode amōg al, so y• the losse of one nacion got vnto Christ so many naciōs, how muche more shal the worlde be enryched, when that nacion also beyng throughe your godlynes prouoked, shalbe ioyned to the other? You speake I vnto,* that are Gentiles, as myne owne disciples, for somuche as I am sente to preache vnto you, though I my self be a Iew borne. And albeit I for your sakes leaue nothyng vndone, yet will I more endeuoure to auaunce the office cōmited vnto me, and to allure as many of you as I can to Christe, and not only so, but also make you worthye of Christes seruice, yf by suche meanes I maye prouoke my contrey men, (whom as touchyng carnall a|liaunce I maye so cal, albeit in faythe vnlyke,) to folowe your godlynes, though it be but euen for enuie and malice, as the propertie of them is to be gyuen to a ialowsye: that yf I can not bryng all home to goodnes, some yet maye be saued. And as I am desyrouse of their amendment: so knowe I, that ye also desyre the same. For yf by thoccasion of the Iew|es castyng of, al the worlde els was brought into goddes fauer, because that whyles they fell from the fauer of god, the Gentiles were by goddes goodnes receyued therinto, that is to say, yf theyr great hurt and losse be|came good to the worlde, howe muche more good were it, yf they beyng now estraunged from god, were through fayth receyued vnto hym, lyke men restored from death to lyfe agayne: that finally, when the number of the faythfull is throughly fulfilled, there remayne nothyng, but the resur|reccion of bodies? For though of the Iewes some are vngodlye, we maye not therfore despayre of al. Yf the Gentiles far from god myght throughe goddes callyng be broughte to perfite religion, what let shoulde ther be, but y••aciō, which had holie fathers, & beginners, maye likewise be called & brought to the faythe agayne? Muche more with reason agreable is it, y• of the good, good

should be borne, forsomuche as al mē for the moste parte* resemble that begynnyng, from whence they are descended. Yf the leauen be holye, nedes muste the whole bache, whiche is therwith seasoned, be ho|ly and cleane. And yf the roote of the tree be holy, likely it is, that the braū|ches of the same, be lykewyse holye. The Iewes haue bothe of kynred & nacion Abraham theyr begynner, whose fayth god allowed: and what let is there, but that they maye resemble theyr fyrste parentes fayth? Yf they this do not, then are they not his neuewes, nomore thā the braunche pluc|ked from his stocke is any lenger nourished with the sappe of the roote.

The texte.

> Though some of the braunches be broken of, and thou beyng a wylde Oliue tree was grafte in among them, & made partaker of the roote and fatnes of the Oliue tree, boste not thy selfe against the braunches. For if thou bost thy selfe, thou bearest not the roote, but the roote the. Thou wylt say then, the braunches are broken of, that I might be grafte in, thou sayest wel: because of vnbeleif they were broken of, and thou stodest stedfast in fayth, Be not high minded, but feare. For seyng that God spared not the natural braunches, take hede, lest it come to passe, that he spare not the also.

Now if we see braunches to be plucked from the stocke, whervpon be|fore they did naturally growe, muche lesse meruaile is it, if suche be pluc¦ked of, as are but graffed vpō another. Then if thou see y• Iewes, which* sprong out of the rote of the true Oliue, for lacke of beleif broken doune and plucked frō theyr stocke, so that now to them the roote doth no good: and thy selfe contrary wyse, wheras thou sprongest out of the wilde Oli|ues roote, graffed into the right Oliue, not by nature, but by the wyl and kunnyng workemanship of God, so sette and planted among his verye braunches, that yu beyng takē out of thyne vnfruitful stocke art becomen felowe and partaker of a straunge roote, and wheras diuers boughes, whiche in the same tree growed, are now cutte of and withered awaye, & thy selfe with a newe iuice lusty and plentiful, take hede and beware that thou therfore folishly rise not in thine owne conceite, and disdaine other braunches, whō thou seest cutte of. If thou vnorderly rise in thine owne phantasy, if thou growe proude, and therewith be puffed vppe, haue this in mynde, that the roote beareth the, and not thou the roote.

Beware that no such fonde imaginacion come into thy head, to thinke this wt thy selfe, the natural braūches wer broken of, because I should be graffed into theyr stocke. Thinke not y•they wer for thi sake brokē of, but

thervpon in dede folowed it, y• thou were graffed in. And yet herein sayest* thou wel, that they were broken of, wheras they growed out of the roote, but marke why they were after suche sorte broken of. Without doubt for lacke of fayth lye they on the grounde and are tredde vnderfoote, thou through fayth abidest fast vpon the tree. Reioyce not at other mens mise|rie, but by theyr euil chaunce rather learne to be lowely and sobre, & by theyr punishement learne, what is to be feared, if thou likewyse offende. For if thou well see, y^t^ God spared not the natural braūches, & that it no|thyng auauntaged them, that they beyng descended from good and holy fathers, peculiarly belonged to the people of God, great cause hast thou to feare, leste he spare not the, if thou with arrogancy and vnkyndnes dis¦please him. Learne by theyr fal, what thou must beware of. Lette not thy state cast the in a pride, but rather put the in remēbraunce of the goodnes of God shewed toward y•. Good cause hast thou for thy welth to be glad, and good cause hast thou also to rendre God thankes, but without cause art thou to reioyce of theyr fal. They are for theyr deserte cut out of theyr stocke, and thou without thy deseruyng art graffed in it.

The texte.

> Beholde therfore the kindnes and rigorousnes of God: on them whiche fel, rigo|rousnes: but towardes the, kyndnes: If thou continue in his kindnes. Or els thou shalt be hewen of, and they againe, if they abide not styl in vnbeleif, shall be graffed in againe. For God is of power to grafe them in againe. For if thou wast cutte out of a natural wylde Oliue tree, and waste graffed contrarye to nature in a true Oliue tree. How much more shal the natural braūches be graffed in theyr owne Oliue tree again.

Considre in God bothe his mercye, and his exacte iustice, and by the one learne to be thankefull to God, and by the other forget to be proude and disdaineful. Of Goddes exacte iustice the Iewes felte example, whiche from theyr fyrst state fel to suche blyndnes, that Christ for whom they so many yeares loked, they maliciously and cruelly persecuted. Of Goddes great goodnes hast thou whiche arte a Gentile, a playne experi|ence,* in that he of his goodnes made the of that blissefull life partaker, whō neither thy heathen stocke, neither thy wicked life in any wise deser|ued. Once hath God freely forgeuen the offences of thy former life, once art thou through Goddes fauor receiued into the numbre of his childrē, but yet art thou so receiued, that as thou without thy deserte wert called vnto it: so through thyne owne foly thou mayest againe fal from it. God wyll frō the beyng vnthankeful withdrawe his gifte, vnlesse thou know|ledge his goodnes, &

vnlesse thou mekely vse his benefite. Thy vnkind|nes wyl lose al that his goodnes gaue. Thy pryde wyl destroye, that thy obedience wonne.

In whiche pointes if thou be not ware, thou shalt frō the true Oliue,* in whom thou art now planted be againe cutte our. Lykewyse the Iewes if they chaunge and forsake that which deuideth them from God, (I say) theyr vnbeleif, they shall into that tree be new planted, from whence they were cutte. So that fayth shall to that place restore them againe, from whence through vnbeleif they wer once deposed. For if thou whiche wast prophane and cursed, beyng as it were cut out of the wylde Oliue, con|trarye to nature be graffed into the true Oliue, how muche rather wyll this be done, that the Iewes, whiche came of good parētes, come to theyr kynde, and be planted into that good stocke againe, from whence they were cut?

The texte.

> I would not that this secrete should be hid from you my brethren, (lest ye should be wyse in your owne conceiptes) that partly blindnes is happened in Israel, vntyl the fulnes of the gentiles be come in: and so al Israel shalbe saued. As it is written: there shal come out of Sion he that doeth deliuer, and shal turne away vngodlines from Ia|cob. And this is my couenaunt vnto them, when I shal take away their synnes. As cō|cernyng the gospel they are enemies for your sakes: but as touchyng the eleccion, they are loued for theyr fathers sakes.

I wyll brethren open vnto you a hidden mistery, whiche should para|uenture not be spoken of at al, wer it not that the same is for you very ex|pedient to be knowen, lest ye proudly take to muche vpō you, forsomuch as ye thinke your selfes to be sette before the Iewes. The blyndnes I spake of, whervnto the Iewes are fallen, neither fell vpon the whole na|cion, nor shall continue styl. Of them many knowledge Christ, the rest shal so long cōtinue in theyr blyndnes, vntyl that the numbre of gentiles be throughly filled vp, whiche through the Iewes fal haue had an entry* into this condicion. But when after long tyme they shal see all the whole worlde to florishe in the fayth of Christ, that they in vaine looke for theyr Messias, and that theyr cytie, theyr temple, theyr sacrifices, and all theyr whole nacion is dispersed and scatered abrode, through the light of vn|derstandyng, they wyll at the last begyn to knowledge theyr errour, and

wel vnderstande that Christ is the very true Messias. So that albeit some

of them are now growen out of kinde, yet shal then the whole num|bre* of the Israelites be saued. Then shal they for good skil be called right Israelites, when with the light of fayth they shal begyn to se that Christ is bothe God and the sonne of God, and through theyr strength in fayth, more then vpon any confidence in workes, wreste out with strong hande the benediccion of God.

And because ye shal beleue this the better, the same was also by y• pro|phete Esai long before sayd. Bothe were prophecied of, that is to wete, bothe that they should fall, & also rise againe and amende: the one see we already done, so y• and y• thyng self cōfirmeth & establisheth y• prophecie, thother with like fayth we loke hereafter to ensue. The prophecie is this, there shal come out of Siō he that shal deliuer, and shal turne away vn|godlynes* frō Iacob, and this is my couenaunt with them, when I shal take away theyr sinnes. With this nacion made God once a couenaunt, whiche beyng surely made and decreed, though some make them self vn|worthy of Goddes promise, yet for theyr vnworthynes God wyll not suf|fre his promise to be vtterly vayne. Some shal yet remaine, that shal re|ceiue the whole stockes right. For notwithstandyng they are fallen from the grace of God, yet are they not so fallen, that they can not be recōciled. As many of them as receiue not the gospel of Christ, but cleaue styll faste to the letter of the law, are euē y• enemies of God, & that (but be not proud of it) turned you to good, for vpon theyr refusal and forsaking of the gos|pel, the same was to you by so muche y• rather offered. But yet in asmuche as they are descended of godly and holy parentes, and are that nacion, whom among all other God chose out peculiarly for him selfe: for theyr sakes God greatly regardeth them, so that if they amende, they shall the rather be receiued into his fauor, because that, whiche we now preache, God long synce promised to theyr fore fathers.

The texte.

> For verely the giftes and callyng of God are suche, that it cannot repent him of them: for lyke as ye in tyme passed haue not beleued God, yet haue now obtained mer|cy through their vnbeleif: euen so now haue they not beleued the mercy, which is hap|pened vnto you, that they also may obtaine mercy. For God ••th wrapped al nacions in vnbeleif, that he might haue mercy on al.

For God doth not in suche sorte promise to do any thyng, nor in suche sorte fathereth his children, y• he after forthinkyng him self, wyl chaunge his purpose, as men are wont to do. God cannot be chaunged, but rather* as he cannot be deceiued, so wyl he not be sory for that he hath done. As sone as the Iewes no lenger refuse him, then wyl he of his syde remem|bre his promise. There is a chaūge in al thinges. As at theyr fal therfore thou shouldest not reioyce, if thou therby wōne: so shouldest

thou be glad of theyr amendment. For y• ye were once the same al the Iewes welnigh are now, that is to say, vnfaythful to God: & yet did not God refuse you for euer, synce we now of his mercye see it done, y• as vpon theyr refusall made, ye were receiued, so now suffereth God them for a tyme to be out of his faithful houshold & congregacion, whiles ye be receiued into it, y• they

in tyme to come through the callyng of God amendyng theyr life, may as ye do, obtaine Gods mercy, whiche God doeth, because neither should reuile other, but eche be of other gladde, findyng like mercye at Goddes hande. For so doeth God by his vnspeakable wysedome rule and ordre all thinges, that no kynde of men should be fre from synne: not that he is* author of the same, but that for a season he suffereth men through theyr owne faultes to fal into synne, that when they know theyr owne offences they may wel perceiue, how that they are saued, not for theyr owne deser|tes, but through the fre mercye of God, leste they otherwyse might waxe proud. And whiles he this doth, so farre is he frō puttyng euil into mens mindes, that of his goodnes in a meruailous sorte, other mennes euil he turneth to our good.

The texte.

> O the depnes of the riches both of the wisdome & knowledge of God: how vnserche|able are his iudgemētes, and his wayes paste findyng out? For who hath knowen the minde of the lorde? Or who hath been his coūsailour? either who hath geuen vnto him first, and he shalbe recom̄pensed againe? For of him and through him, and for him, are all thinges. To him be glory for euer. Amen.

But into this secrete pointe happely I entre more deapely, than is mete for any manne to do among men. But am with consideracion of the vnspeakable way and counsel of God, as one astonned, that whereas I cannot expresse the same, this exclamacion make I, O the depenes of the* most aboundaunt and ouerflowyng wysedome of God, how vnable are mens wyttes to searche out and conceiue his iudgementes, how vnmete are mens wittes to fynde out his wayes? For who euer knewe the minde of the Lord, or who was at any tyme his counsailour? What mā is there, that fyrst prouoked him with any good turne, in suche sorte, that the be|nefite of God geuen to him againe, may seme a rewarde & wages geuen for his well deseruyng? In suche sorte prouideth God for our saluacion, by suche meanes in dede, as mennes wittes are not able to finde out, but yet so wel, that it cannot be amended: in suche condicion

his pleasure is, we should of his benefite be partakers, that for the same we should for no parte therof thanke our selues. If any euil be, for that may we thāke* our selfe. All the goodnes that euer is, of him cōmeth it, as from a foun|taine, by him as author are all thinges geuen, in him be they, as keper and defender of his giftes, because no manne should of this praise presumptuously take vpō him any parte, syth the beginnyng, mydle, and ende, belong to him, to whom for the same, ho|nour, praise, and glory is due for euer, of whiche glory it is vnlawful for any man to chalenge any parte.

The .xii. Chapiter.

The texte.

> I beseche you therfore brethren, by the mercyfulnes of God, that ye make your bo|dies a quicke sacrifice, holy and acceptable vnto God, whiche is your reasonable ser|uyng of God, and fashion not your selues like vnto this worlde: but be ye chaunged in your shape, by the renuyng of your minde, that ye may proue what thing that good & acceptable, and perfite wyl of God is. For I say (through the grace that vnto me geuē is) to euery man among you, that no man stande hye in his owne conceite, more then it becōmeth him to esteme of him selfe, but so iudge of him selfe, that he be gentle and so|bre, accordyng as God hath dealte to euery man the measure of fayth.

SYth now then by the goodnes of God ye are from your olde supersticion brought to perfite religion, and syth ye are deliuered from the burdain of Moses lawe, I hear|tely beseche and pray you brethren, for the great mercies sake, whiche God hath diuersly shewed, and styl sheweth towardes you, whose free goodnes ye should thanke for the welthy state ye stande in, that ye hencefoorth vnto him offre suche sacrifices as become your professiō, not gootes, shepe, or oxen, whiche as the Iewes and Paynyms custome is, are chosen out, as cleane beastes, and meete for diuine sacrifice. Ye haue in suche grosse sacrifices vntyll this tyme sufficiently had your wyll, hencefoorth requireth God of you* farre vnlike customes, another kynde of worshippyng, with other newe sacrifices, that is to say, that ye vnto him offre euen your owne bodyes, not makyng them lame, but subduyng your naughtie desyres in them, not offeryng vnto him dead beastes, but a liuyng sacrifice, in al poinctes pure and holy, thankeful and acceptable vnto God, a reasonable sacri|fice, a sacrifice (I say) of the soule, and of no brute beast.

As long as the carnal lawe continued, God was contented that corpo|ral beastes should be offered vnto him. But after that the lawe once be|came spiritual, with spiritual sacrifice worshippe him must we. In stede of a

calfe, kyl thy proude thoughtes, in stede of a ramme, kyl thy feruent malice, in stede of a goote, burne vppe thy fylthy lust, in stede of dooues and turtles, sacrifice vnto God thy fraile and wanton thoughtes. These and none els are mete sacrifices for christian men, these are the sacrifices whom Christ gladly receiueth. God is a spirite, and with spiritual obla|cions is his fauor wonne. Nor requireth he so muche to be honoured* with ceremonies, as to be enbraced with a pure hearte and mynde. In stede of circumcision, cutte out of thy mynde superfluous and vnsemyng desyres. In stede of kepyng thy sabboth, kepe thy minde quiet frō trou|blous desyres. Christ for our sakes once offered him selfe, mete is it that we againe offre our selfes to him.

And then wyl this folowe, that as ye are takē out of this worlde, and haue betaken your selfes to an heauēly profession, so shall ye in life and myndes dissent all together from your olde state, and asmuche as maye

be, altered into newe and heauenly men, though not with bodies immor|tall, yet at lestwyse with newe desyres of myndes, so that hencefoorth no suche thyng shal please you, as cursed people, and suche as are geuen to transitory pleasures, doe greatly esteme, but desyre onely suche thynges as please God, nor be any lenger vnder the Iewishe rules of menne, but in all your desyres, and in all your doynges, hang at the wyll and gouernaunce of God, whiche regardeth no grosse thyng, nor that whiche is vnperfite, but that whiche is perfitely good, and acceptable, and for Goddes honour and godly religion mete and conuentent.

Among them that sette by the world, a custome it is, that suche as are* welthy, disdaine the poore, he that is poore enuyeth the riche man. But I commaunde euery one of you, whosoeuer he be, be he riche, or of the cō|mon sorte, so that he be of the christian flocke, and taken out of the felow|shippe of this worlde, that through pryde he thynke nomore of him selfe, than is besemyng, but that he be of a sobre and of an humble mynde, that fyrst he take nomore vpon him, than is meere, and nexte remembre, that all that he hath, was geuen him by God, not for his workes, but for his faythes sake, & geuen, not therwith to please him selfe, but with the same to do euery man good.

God doeth in sondrywyse bestow his giftes, lest either one should dis|daine at an other, or lest any man might thynke him selfe sufficiente, but let brotherly charitie make eche mannes gifte comen to all other.

For as we haue many membres in one body, & al membres haue not one office: so we beyng many, are one body in Christ, and euery manne among our selues one anothers membres. Seyng that we haue diuerse giftes accordyng to the grace that is geuen vn¦to vs: if any man haue the gifte of prophesie, let him haue it, that it be agreyng vnto the fayth. Let him that hath an office, wayte on his office. Let him that teacheth, take hede to his doctrine. Let him that exhorteth, geue attendaunce to his e•hortacion. If any man geue, let him do it with singlenes. Let him that ruleth, do it with diligence. If any man shewe mercy, let him do it with cherefulnes. Let loue be without disstmu¦lacion. Hate that whiche is euil, and cleaue vnto that whiche is good. Be kinde one to another with brotherly loue. In geuyng honour, go one before another. Be not slouth full in the busynes whiche ye haue in hande. Be feruent in the spirite. Applye your selues to the tyme. Reioyce in hope. Be pacient in tribulacion. Continue in praier. Destribute vnto the necessitie of the saintes: be ready to harbour. Blesse them whiche persecute you: blisse (I say) and curse not. Be merye with them that are merye, wepe also with them that wepe. Be of like affeccion one towardes another. Be not hye min¦ded, but make your selues equal to them of the lower sorte.

For vnmeete is it, that the grace of Christ in you haue lesse power, than hath the power of nature in euery beastes body. For as in the body of beastes there is of the partes among them self a certaine felowshippe: so is there betwixte all suche people as of diuerse sectes and sondrye naci¦ons are shaped into the felowship of Christ. For as this sensible bodye, albeit it be but one, yet is it framed of manye membres together, nowe hath not euerye membre like office, forsomuche as the iyes haue one, the feete another, the stomacke and handes another, and yet doeth not the

iye see onely for it selfe, but for the whole body, nor the stomacke for it self prepareth not foode, but for all the members: Now in what condicion the office of euery member is in the bodye: in lyke are the sondrie gyftes after diuerse sortes gyuen to diuerse of vs.

As then the lymmes, whiche are more noble, for example the iyes,* disdayne not the viler, but with that they canne do, helpe and succoure al, or els shoulde the whole bodye vtterlye decaye: so lette euery manne, be his gyfte singuler, or els be it meane, for his parte bestowe the same for the weale of the whole bodye, synce we are once planted into Christe oure heade, and with hym becommen one spirituall bodye. For as one mem¦ber is to another member of the same bodye, so is one christian manne to another christian manne.

But yet hath euery manne, (as I before sayde,) sondry gyftes gyuen vnto hym, gyuen vnto hym, (I saye) not for his owne desertes, but by the liberall bounteousnes of god, whiche gyueth euery manne as he knoweth is expediente. Let nomanne therfore of his gyfte be proude, but discret|lye* and soberly vse it for the weale of all menne, yf he haue the gyfte of prophecie to expounde vnknowen learnynges, lette hym accordyng vnto the perfeccion of his fayth, (whom onelye god regardeth, and not his o|ther desertes,) without disdayne vpon other bestowe this his gyfte: or yf he be in suche condicion and place, where he maye helpe his brother, ther|in let hym soberly do his dutie, yf he haue the gyfte of learnyng, lette hym not disdayne to enstructe and teache other, or yf he canne out of y• Scrip|tures* with preachyng rauyshe menne to pitifull and godlye lyfe and con|dicions, let hym with sobernes vse that his gyft: yf he haue gooddes, wher with to helpe the poore and nedie, lette hym also gyue vnto suche, as haue neede, and therwith helpe other, neither for glorye, neither for hope to haue aduauntage therbye, but with a liberall and free hearte, or yf god haue gyuen hym to beare rule ouer other, and therin canne do well, lette hym not of that office be anye thyng the prouder, but carefull of his charge, nor lette hym rule his office for himself, but for theyr weale, whose charge and gouernaunce he hath taken in hande, or yf he helpe the wret|ched and miserable, lette it be done withoute sadnes and louryng, for that is a discouraging of hym, that is so holpen, and beware that with thy be|nefite thou hyt him not in the teethe, but let thy thankeful gyfte be encrea|sed and doubled with a mery looke and cherefulnes, so that whatsoeuer ye gyue, seme to gyue it euen as it were an other mannes, and with all youre heartes. Heathen peoples good deedes be all for the moost parte, by suche wayes corrupted, yea thoughe elswyse they seme to be liberallye done.

In you lette dissimulacion haue no place, but lette there among you* raigne loue and charitie, whiche neither canne counterfaicte nor dissem|ble, but make euery mannes doynges accepted of god. Beware also that ye measure not thynges, after youre desyre, as noughtie people are wonte to do, but esteme and measure thynges, by vertue only or vice, abhorring all lewdnes, stedfastly cleauyng to goodnes.

And forasmuche as ye are brethren, daylye desyre your commen fathers helpe, & synce ye are all appoynted to one enheritaunce, lette eche of you to* other through brotherly charitie, be readye and well wyllyng. Carnall men stryue for preeminence in honour, stryue ye eche with other, howe one of you maye prefer an other before hymselfe.

Let noman idely liue to himselfwarde, but let euery man for his parte labour to do his dutie, nor be slouthfull and▪ stuggyshe, as men, that are with the infirmitie of the fleshe faynte, but be in spirite couragiouse and feruent. Ye haue forsaken your carnalnes, and begunne now to be spiritu|all. A fleshly poynte is it to be flouthful, for the spirite of god is a thyng of actiuitie and lyuely. Withstande not euell personnes, but do as the tyme* requireth, applying youre selfe to that, whiche is presente, yf anye hurte chaunce, auoyde it, yf ye can well so doe, or els suffer it, not with heauye heartes, as men that are in wanhope, but be in aduersities mery & ioyful, for hope of the rewarde, that is to come. This wise in the meane season, thynke with your self, yf ye any thyng either beare with, or forgyue ano|ther, ye suffer it for goddes sake, whiche wyll without doubte with auaun|tage make you a recompence. But now & yf the wicked vntollerably vexe thee, go not about, to defende thy selfe, nor yet seke to be reuenged, ne call you for worldly socoure & defence, but with continuall and hartye prayer desyre the help of god. If any christian haue lacke, let him, that hath, gyue hym some thyng, not louryngly and vnpleasantly, as one that gyueth to a crauyng begger, but euen as one that rekeneth al he hath commen. And not only vse suche liberalitie vpon them that are present, but vpon other also, whiche are absent. Suche as come to you from fer contreyes a|brode, lette them haue harbroughe, leste they either shamefully lacke, or be compelled amonge Paynyms to take theyr lodgyng. And as it bese|meth, that oure handes be liberall, so is it also conuenient, that oure ton|gues hurte noman.*

Vpon suche as for hate of Christ and his gospel persecute and trouble you, ye maye not onely not reuenge, but also not somuche as wyshe them any harme. Yea euen praye for them, rather praye for them (I saye) that they amende theyr life & curse thē not at al. Suche as ye cannot in dede do good vnto, wyshe well vnto them. Eche in perfite frendeship assure hym|selfe to other, whiche maketh both ioye and sorowe commen, that youre gladnes, your sadnes and teares be alwayes ioyned together. In all thynges be of one mynde and of one desyre, whether vnto you there fall any prosperouse and lucky chaunce, or any aduersitie. Be not proude and disdaynful one of you towarde another, but let suche one as is superiour, frame and temper hymselfe, to suche as be his inferiours and vnderlyn|ges.

The texte

> Be not wyse in your owne opinions. Recompence to no man euyll, for euyll. Prouide afore hande thinges honest, not only before god, but also in the sight of all men. Yf it be possible (asmuche as is in you) lyue peaceablye wyth all men. Dearelye beloued auenge not your selues▪ but rather gyue place vnto wrathe▪ For it is wrytten: vengeaunce is myne, and I wyll rewarde sayth the Lorde.

Let none among you so stande in his own conceyte, that to hymself in his* owne iudgement he seme a stoute felow and one to be wondered at. Who|so is suche one, wyll neuer lyghtly geue place to an other. Yf any man perhappes offende you, gyue not checke for checke, ne one wrong for an other. Though suche doynges among Iewes and Panyms be taken for wel done, yet for euil to do euil, afore Christ is deuilish, & so is it for y• nōce to folowe that thou in an other reprouest. Stryue ethe with other of you who can do beste, and labour not onely, that suche thynges as ye do, vpō testimonie of youre owne consciences only please god, but see that it lyke|wyse be of all men allowed, nor offende the weake person with anye acte that semeth euill. And let your lyfe be so ferre not only from great of•en|ces, but asmuche as maye be fer from all suspicion of any great offence, y• euen the very noughtie packes fynde in it nothyng to reproue. So shal ye doe, yf asmuche as in you is, ye be at peace, not with christian men only, but also with suche as to Christ are straungers. Wonderful is the po••r of this diuine and heauenly vertue, as whiche euen compelleth her enne|mies both to loue her, and also to wonder at her. Yf euery mā labour to be reuēged of his own griefe, peace cannot stedfastly cōtinue. Iewes & Pay|nyms vse vengeaunce, but yf there be any wrong done vnto you, de•yre you not to be reuenged, but rather gyue place to mennes malyce, whiche* with thy patience wyll better weare awaye, than yf thou with lyke doyng and reuengyng more and more prouoke it. If thou with pacience ouer|come his furie, therin thou gaynest. But and yf he in his rage styll conti|nue on, let hym not doubte, but that he shalbe surely punyshed. Leaue him to his iudge, which hath from vs taken awaye the authoritie to reuenge, & reserueth it to hymself, as whiche in the Deuteronomie speaketh on this wyse, vengeaunce is myne, and I wyll rewarde sayth the lorde.

The texte.

> ¶ Therfore yf thyne enemie hunger, feede hym: yf he thyrste, gyue him drynke. For in so doyng thou shalt heape coles of fyer on his heade. Be not ouercome of euill, but o|uercome euill with goodnes.

Yea I saye, be so fer from hurting another, when thou art hurte, that for an euill turne, loke thou do a good: so that yf thyne enemie happen to be hungrye, refreshe and helpe hym with thy meate, yf he thruste, gyue hym drynke. Scarcely is there any nature of suche wyldnes and so beast|lye, but that it with benefites, maye be made tame, namely synce by suche meanes euen the very wylde beastes waxe Gētle. Herewith thē wyn thyne* enemye. Vpon experience and profe had of thy sufferaunce and godlynes he wyll peraduenture amend, and be ashamed, lothe and repente his

out|ragiouse fiersnes, and beyng ouercommē with thy charitie, feruently loue •he agayne. By this waye maye all debates be finished, wheras by doing lyke for lyke, they are withoute ende styll encreased. In good dedes it is a godlye thyng to stryue, and in them eche one to passe an other, is an excel lent poynte, but to stryue who can do worste to an other, is beastly.

But as for this saying euen the paynyms selfe graunt. But herin shall your prayse specially stande, yf with good dedes ye ouercome euill, yf w^t* sufferaunce ye ouercome mennes furye, yf with fayre speche ye ouercome euill toungued, and also wrong, with doyng youre duties. And in great watche must thou stande, lest he which is euill, with his noughtines ouercome thy goodnes, so farre that thoroughe hym thou begyn to be vn|lyke thy selfe, and to folowe his trade whome thou reprouest. But rather let thy goodnes vanquyshe his wyldnes, so that he beyng ouercomen through thyne example, be as it were violently pulled into thy parte.

The .xiii. Chapiter.

The texte

¶ Let euery soule submyt hymselfe vnto the authoritie of the hygher powers. For there is no power, but of god. The powers that be, are ordayned of god. Whosoeuer therfore resisteth the power, resisteth the ordinaunce of god. But they that resiste, shall receyue to themself damnacion. For rulers are not fearfull to them that do good, but to them that do euyll. Wylt thou be without feare of the power? do wel then: and so shalt thou be praysed of the same. For he is the minister of god for thy welthe. But and yf thou do that whiche is euyll, then feare: for he beareth not the swerde for nought: for he is the minister of god, to take vengeaunce on hym, that doth euyll. Wherfore ye must needes obeye, not onlye for feare of vengeaunce: but also because of conscience. And euen for this cause paye ye tribute. For they are goddes ministers seruyng for the same pur|pose.

BVt nowe and yf prynces and gouernoures of the commen weale for Christes religions sake perse|cute and trouble you, suffer it ye muste, thoughe it begun through no faulte of youres. In anye case take heede, that ye neither moue, nor prouoke them therunto, refusyng to do suche thynges, as they seme by theyr authoritie to requyre, and maye of vs be done without the displeasure of god. Euery* common weale is mayntayned with an order, nor maye the same vnder the pretence of

religion be disquieted. There be in men beastly lustes and desyres, with other like enormities, in whome we maye not agre vnto other, and agayne some thynges ther be, wherin we must for quietnes of the common weale, as the tyme serueth, euen con|sente and beare with •anims, leste by your example some become vnruly, whome it were expedient to be kepte vnder with feare. Of suche thynges thre differences are there. One is of suche, as are in all poyntes godlye, whiche as thynges peculiarly belonging to Christ we muste in all tymes and places prefer and sette before other. An other kynde is there, of suche mattiers as vtterly appertayne to this worlde, as vngraciouse desyres and syn.

These must ye in any condicion shonne and beware of. The thyrd kynde is* of suche as of theyr owne natures are neither good nor bad, and yet for a good order to be had in a commen weale, and mayntenaunce of concorde, are necessarie to be kepte. I woulde not haue suche lawes through you troubled, albeit they haue of ryghteousnes but a coloure or shadowe, so y• they be not quite contrary to the iustice of Christe. Persecucion muste we suffer, and be subiecte to worldly dominion, thoughe it be somewhat vn|lawful, leste when they persecute and vexe you, men thynke & iudge they do it for iuste and lawful causes, when ye only among other set at nought and refuse the commen lawes, receyued by all men, whom as Christ made not, so them reproued he not, but as one ignoraunt went vndoubtedly a|boute other matiers. The commen lawes therfore muste euery man obey and obey also gouernoures, which in earth beare a certayn image of god, and in ponyshyng offenders put gods wyl in execucion. And in dede thus ferfurthe is theyr power gyuen vnto them by god. Wherfore whosoe resi|steth any prynce and magistrate, albeit the same be a cursed and a wycked Paynym, doing yet his office, the same withstandeth not the man so doing his duetye, but resisteth god from whome the authoritie commeth. For as the shadowe of Moses lawe was gyuen by god, so that before this tyme we myght not lawfully refuse it: so of god is made the iustice of the lawe, so that for the tyme we muste therof haue some regarde. For as goddes pleasure is, that in his bodye the members shoulde haue theyr or|der, wherof we before spoke: so would he, that in the commen weale, wher|in are good and badde, that an order there should be. Now is the order selfe of it selfe good, notwithstandyng peraduenture the man abuse his office.

Wherfore whoso disquieteth this order, resysteth god the maker ther¦of,* and they that resiste god, shall as they are well worthye, receyue theyr damnacion. Nowe yf thou be lothe to be endaungered to magistrates or lawes, thynke not with stubbernes to come therunto, but with innocent & hurtles lyfe and good condicions. Officers can do nothyng lawfully but vpon suche, as bene offenders. Lyue vpryghtlye and well, and the lawe

with the hath nothyng to do, and thou without cause to feare any magi|strate. Yea rather at theyr handes, suche as do their duties, receyue rewar¦des and honour. Wherfore as in ponyshing of offences the magistrate is goddes minister: so is he after a certayne sorte his minister to, whyles he rewardeth suche, as are well doers. So that whoso well lyueth, is more then free from the daunger and peryll of the lawe. But yf thou com|mitte any offence worthye of correccion then happeneth it throughe thy fauit, that thou muste feare the magistrate, for he for suche purpose bea|reth* a swearde, to ponyshe (I saye) hurtfull personnes, and therin is he seruaunt and minister vnto the iustice of god, who in punyshyng of naughtie packes vseth the seruice of suche as are euen themselues e|uell.

Synce therfore the commenweales state can not be preserued, vnles of|ficers be had in due reuerence, for the cōmen weales sake, obey, them also,

not onlye, leste they being prouoked with youre stubberne disobedience seame euen of right reason to vse extremite agaynst you, more for youre* sedition, than because ye are christians, but also for your consciences sake, whiche, albeit of them ye feare no punyshment, telleth you, that it shoulde not be troubled, whiche god woulde haue stablished. And forasmuche as herin they doe the comen busynes, and synce that whiche is comen belon|geth vnto al men, for a reward of doyng theyr office, ye paye thē a custome and a tribute, and though they be wicked, yet because they minister com|men iustice, and because god hymself is iustice, they are goddes ministers and in his stede are they, whyles they applye iustlye that thyng, that by commen authoritie is committed vnto them.

The texte.

> ¶ Gyue to euery man therfore his duetie. Tribute to whom tribute belongeth: cu|stome, to whome custome is due: feare to whome feare belongeth: honoure, to whom ho|noure pertaynethe. O we nothing to any man but this, that ye loue one another. For he that loueth an other hath fulfylled the lawe. For these cōmaundementes, thou shalt not commit aduoutrie, thou shalt not steale, thou shalt not beare false witnes: thou shalte not luste: and so furth (yf there be anye other commaundement) it is all comprehended in this saying, namely loue thy neyghbour as thy selfe. Loue hurteth not his neighbour. Therfore is loue the fulfyllyng of the lawe,

Wherfore yf these men forbid you any thyng, which of it selfe is not vn|lawfull to be done, obeye them, synce ye are of them, which are

bounde to folowe honestie, though ye were put in no feare of punishement. Yf they cōmaunde vngodlynes to be done, remember, that ye muste rather obeye god, than men. Nowe yf by theyr authoritie they exacte any thyng of you, the losse wherof putteth you in no ieopardy of breache of youre religion, the matier is not so great, that ye for the same shoulde prouoke theyr dis|pleasure, paye vnto them all suche exactions, as though it were debte. Christe hym selfe whiche was bounde to noman, payde to Cesar tribute, not that he owed anye, but because he would not displease them. Suffer not, that they by you be defrauded of theyr right. Yf of them anye require tribute, paye him tribute, yf he exacte custome, paye hym custome. Yf he requyre to be hadde in reuerence, forsomuche as the same denied, he might thynke his authoritie despised, in the syght of men do reuerence vnto hym. Agayne yf for his commen offices sake he woulde be had in honoure, gyue to hym dewe honour. Yf they in theyr office laudablye vse themselfes, the honour is gyuen to god, yf they otherwyse do, that honour is gyuen them for a quietnes to be had in the common weale. And to leaue nothyng vnsayed, what soeuer any suche parson shall demaunde of you, do therin that thyng, whiche is for the commen weale necessarie. But a|mong* you beyng christians let there be no authoritie or debte, but that ye to eche other owe mutuall charitie. A charitable man nedeth not by exac|tion to be compelled, but of his owne accorde preuenteth all monicions. If ye paye vnto them theyr requeste, ye are oute of theyr daunger, but the charitable man thoughe he satisfie other, yet neu•• satisfieth he hymselfe, but euermore heapeth vp one good turne vpon another.

Charitie therfore enbrace ye, who breifly compriseth al lawes. Whoso* with pure and christian charitie loueth his neighbour, he obserueth the whole effecte and purpose of Moses lawe: if charitie lacke, no lawes, be they neuer so many, are sufficient: if it be had, there neadeth none other lawe, when charitie onely muche more effectually commaundeth all that is in so many and innumerable lawes comprehended.

Moses lawe forbiddeth men to do adultrye, to commit murder, to do any thefte, to beare false witnes, to desyre any other mannes gooddes, to lende mony for vsury, with many suche other like. But in the compendi|ous rule of charitie are all these preceptes contayned, wherin it is briefly sayd: Loue thy neighbour as thy selfe.

Charitie, asmuche as it can, doeth good to al men, though they be euil and hurteth no man. And then what neede is it with a long tale and spe|cial wordes to forbid so many thynges, to hurt (I say) no mā this way, or that way, synce her nature is to hurte no man at all? Wyl any man (trow ye) murder him, whom he loueth? wyll he vnchastly vse an other mannes

wyfe, whiche loueth his neighbour aswel as him selfe? Wyll he robbe an other mannes gooddes, whom he is ready to succour with his owne? wyl* he with false witnes oppresse his neighbour, whom with his owne ieopar¦dy he would haue saued? wyll he lende any mony for vsurye to him, with whom he thynketh all that he hath commen? wyll he wyshe him harme, whiche wisheth the same to another, that he would to him selfe? wyll he by any way hurte and displease him, for whose sake he knoweth, that Christ once dyed? Charitie therfore, as I sayd, in a shorte lesson containeth the whole lawe. By her rule we shortly learne, what is to be auoyded, & what is to be folowed.

The texte.

> This also we knowe the season, how that it is tyme that we should now awake out of slepe. For now is our saluacion nerer, then when we beleued. The night is passed, the day is come nigh. Let vs therfore cast away the deedes of darkenes, and let vs put on the armour of light. Let vs walke honestly, as it wer in the day light, not in eatyng and drinkyng, neither in chamberyng and wantonnes▪ neither in strife and enuiyng: but put ye on the lorde Iesus Christ. And make not prouision for the fleshe, to fulfil the lustes of it.

To the desyre of charitie then euen the consideracion of the tyme ex¦horteth, that we awake arisyng out of the slepe and darkenes of our olde* life. The night semeth a tyme which geueth occasion licēciously to synne, forasmuche as at that tyme shame is away. But suche yet as in the night are wantonly occupyed, and vse them selfe but lightly, assone as the day once appeareth, euen for very shame, to the sight of menne they fashion them selfe better: and as though they were becomen newe menne, in stede of dronkardes come foorth abrode sobre, in steede of lecherous, chaste, in stede of braulers, moderate and colde, in stede of sluggardes and heauye heades, lusty and quicke. Take therfore must we the tyme, while it ser¦ueth, whiche if we vse well, our weale is not so farre of, as it was when we vpon boldnes of Moses lawe kepyng, thought it but euen at hande. The night of our former life is gone and passed away, that day draweth nigh, wherin mennes actes be they neuer so secrete, shalbe disclosed.

Let vs be as our day is, and cast away our euil maners & nightly actes,* with all suche other wanton pointes, as we ought to be ashamed of in the day. If when the sunne riseth, we vse to sette on more honest apparel, leste for lacke of cumly aray mennes iyen be offended, muche more nowe at the bright risyng of the gospel, let our soules be garnished with

thap|parel of vertue, meete for suche light, and with suche as is not vncumly in the sight of God. Hencefoorth let vs so frame all our life, that all the worlde may see that we walke in the light, euen in the sight of God, his Angels, and menne, shakyng of the darkenes of our former life, not ge|uyng our selfe to riottous bankettynges, or drunkennes, not beastly ge|uen to foule and fleshely lustes, not with strife & enuiyng, vnsemely brau|lyng among our selues, vnto whiche vices ye were thral, whiles ye wan|dered in y• darknes of your former life. This apparel belemeth not mans soule. But rather synce ye are through baptisme graffed into Christ,* him put ye on. Let it appeare in your life, whom ye haue professed. Expresse ye him, whom ye haue receiued, he is chastitie, he is peace, he is charitie, suche apparel is mete for this light of the gospel. Suche thyn|ges as ye haue hitherto for your pleasures vsed, hēcefoorth vse them for bodily necessitie: and suche thynges as heretofore ye haue filthyly geuen you vnto, as wanton desyres moued, hencefoorth in them let there a so|brenes be vsed, and vse them no further than nature requyreth. Norishe so the bodye that it liue and be in helth, and not waxe wanton. Let meate and drinke be vsed to driue away hunger and thyrst, & not in suche sorte, that they prouoke and norishe vncleanly lustes.

The .xii. Chapiter.

The texte.

> Him that is weake in the fayth, receiue vnto you, not in disputyng and troublyng his conscience. Due beleueth that he may eate all thinges. An other whiche is weake, cateth hearbes. Let not him that cateth, dispise him that cateth no•. And let not him whiche cateth not, iudge him that cateth. For God hath receiued him. What a•t that iudgest an other mans seruaūt, whether he stand or fal? that pertaineth vnto his owne maister: yea, he shalbe holden vp, that he may stand. For God is able to make him stand.

BUt surely albeit in the vse of suche thinges there be no difference nor choyse among suche as are in the fayth of Christ throughly instructed, so that they vse them* not for pleasure, but for neede, as I before tolde you, yet if there be peraduenture any suche among you, as for exāple, a Iewe borne, whiche by reason of his long continued custome and trade of life, is some what sctu|pulous, and not yet so growen vp to that ripenes of fayth, that he can forgoe al the rules of his old law, suche one may not by & by disdainfully be reiected, but rather with gentle and courtise maners allured and no|rished, vntyl that he like wyse profite, and in fayth growe stronger, wher|vnto ye shal muche rather bryng him by fauourable meanes, than by cō|tencious reasonyng and disputacions.

Considre in suche matters, how vnmete a thing it is, that suche actes, as may without offence be done, should streight be taken in the worse parte. But to thentent that peace and cōcorde may among you be main|tained and stedfastly abyde, certaine thinges must be wynked at, some thinges must be suffered, and some thinges must gently be takē. Suche gentle & fauorable takyng of thinges vpholdeth and preserueth the felowship of this our comen lite.

And synce mennes mindes among them selues are sondry and diuers, surely in a multitude neuer wyl there be stedfast peace, vnlesse in diuers* pointes one geue place to an other. For he that is without all serupulo|sitie, thynketh it lawfull without any difference to eate what meate him lust, in that acte nothyng els regardyng, but what nature requireth. Againe he that is yet weake and somewhat supersticious, lest he might chaunce either vpō fishe or other meates forbidden either by the Iewes lawe, or offered vp to idols, liueth with herbes. Suche thinges among you ought not so to be regarded, that for them brotherly peace be broken. Let him that is strong, & eateth al meates, so vse his strength, that yet he* dispise not the weaker, whiche feareth to eate. Let him againe, whiche fo|lowyng the weakenes of his mynde abstaineth from certayne kyndes of meate, neither judge nor condemne him, whiche without difference ta|keth whatsoeuer is sette before him. But rather lette him that is strong, beare with the weake, in this sence takyng it: this errour conceiued and gathered by long custome of his former life, cannot sodainly be plucked out of his minde, it wyll by litle and lytle weare away, & as in him godly|nes groweth, supersticion wyll vanishe and auoyde. Lykewyse he that is scrupulous, when he seeth an other eate all kyndes of meate, let him this wyse thynke with him selfe: what matter maketh it to me, what this man doeth▪ and likely it is, that he doeth it of a good mynde, synce God hath receiued and taken him vnto him, and made him his owne, at whose* pleasure heliueth, against whom onely he offendeth, if there be in suche thinges any offence, as of them selfe are not cuil.

Now if it be an arrogant point to dispise the weakenes of him, that is supersticious, and deceiued through rudenes, how muche more intolle|rable pride wyl this be (thinke ye) if suche one as in y• fayth is but weake, take vpō him to iudge and condemne him that is stronger, euen as the rule and custome of vnlearned people is, whiche thinke nothing rightful* but that them selfe do, and thinke all that good, that they allowe? Maye not a man wel say to suche one, what art thou, that iudgest and condem|nest an other mannes seruaunt? There is but one lord and maister of al, Iesus Christ. To him stādeth he▪ if he be strong in fayth, & to him falleth he, if he offende, as thou thinkest, he doeth. For he in dede for this shall not fall, but rather be stablished to continue in his strong fayth. His maister is sufficiently able and mete to strengthen his seruaunt, that he stagger not at all.

This man putteth difference betwene day & day, an other mā coumpteth all dayes alike. Let euery manues mynde satisfie him selfe. He that obserueth the day, doeth it vnto the lorde. And he that doeth not obserue the day doeth it for the lorde also. He

that eateth, doeth it to please the lorde, for he geueth God thankes. And he that eateth not, eateth not to please the lorde withal, and geueth God thankes. For noue of vs ly|ueth for him selfe, and no man dyeth for him selfe. For if we liue, we liue vnto the lorde. And if we dye, we dye vnto the lorde. Whether we liue thefore, or dye, we are the lordes. For Christ therfore dyed, and rose againe, & reuiued, that he might be lorde of dead and quicke.

And that I haue now tolde you of the choyse of meates, the same in kepyng the sabboth day, and feastes of the newe moone, is like wyse to be vnderstande. For he that is weake, and of vnperfite fayth, maketh a* difference betwixte day and day, as though one were holye and the other were not, and thinketh it vnlawful in this day to eate certaine meates or to labor, whiche man other day might well and lawfully be done. On the other lyde, he that is perfite and strong in his fayth, conceiueth in dayes no suche difference, but rather thinketh al the space of his life con|sectate and halowed to godly conuersacion.

Breake not for suche pointes christian concorde among you, but with|out condemnyng of other mennes cōsciences, let euery one herein do, as he iudgeth best, specially synce bothe wayes are without synne, and with both standeth the chiefe point of our religion. Whoso estemeth and iud|geth in his conscience, that euery day is like pure and holy, doth so to his lorde, and to the, little belongeth it, how well he doeth. Lykewyse he that iudgeth, that there is betwixte day and day some difference, if he be decei|ued, he doeth it vnto his lorde, thou hast therwith nothyng to do. Lyke|wyse* he that without difference eateth all kyndes of meate, he eateth to his lorde, forasmuche as he geueth thankes to God, through whose be|nefite he eateth, whose free goodnes made all thynges for mannes vse. Againe whoso through the weakenes of his conscience abstaineth from certaine meates, he abstaineth to his lorde, and nothyng haste thou to do therwith, synce he eatyug hearbes and rootes geueth thankes to God, as wel as thou doest. If God allowe and accepte his thankes geuyng, why art thou so bolde vpō him to geue sentence? The cause of both is diuers, the matter one, both one mynde, and one lorde is there of both. The one geueth thankes for the libertie he hath to eat what

he lust, knowing that the gospel putteth a difference betwixte mindes, and not betwixt meates▪ the other, whiles he shonneth the occasion of surfettyng, by the reason of his abstinence, he is kept within the bondes of temperaunce.

In all suche thinges we are equal, so that it besemeth no mā in defēce of his doyng to striue with his brother, sufficient it is, if God approue it, to whō the iudgement of such thinges belōgeth, as are either vncertain, or els suche as must for the tyme be borne with. No christian man hath power further vpon other, but y• eche one do good to another. Nor liueth any man for him selfe, because we are all his, whiche from synne brought* vs to goodnes, and from death restored vs to life. No mā therfore either liueth to him selfe, or dyeth to him selfe, nomore than any mans seruaunt doeth, vpō whose life and death his maister hath ful power & authoritie. Now if the seruaunt liue, he liueth not for his owne nor none other mans auauntage, but for the auauntage or disauauntage of his maister. If he dye, it is to the gayne or losse of his maister, whereby it appeareth

what a point of malapertnes it is, when one seruaunt entermedleth in his felowes matter, namely if in the meane season the maister be pleased. Now among men no seruaunt is so muche his maisters, as we are Chri|stes seruauntes, who bought vs neither with golde nor siluer, but euen with his owne bloud. Whether we fall then, to him we fal: or if we stād, to him we stand, or if we liue, to him we liue, or if we dye, to him we dye.* Other slaues peraduenture are theyr maisters no lōger, after y^{t} they are once dead, but we, whether we liue or dye, are the lordes, to whō all thyn|ges liue.

Christ hath not onely power vpon them, whiche are aliue, but euen v|pon them also that are dead, as whiche for our saluacion gaue bothe his life and death. For he for my cause became man and dyed, and after for my sake rose againe from death, to then••nt that he might be lorde bothe of the quicke and dead. If we liue to godlynes, we are bounde to him, if we dye to synne, we are bounde to him. He is our lorde, he is our iudge.

The texte.

> But why doest thou then iudge thy brother? Either why doest thou dispise thy bro|ther? We shal all be brought before the iudgement seate of Christ. For it is written: as truely as I liue sayth the lorde, all knees shal bowe to me, and all tongues shall geue praise to God. So shal euery one of vs geue accoumptes of him selfe to God. Let vs not therfore iudge one an other any more.

And then, why doeth the seruaunt take vpon him any authoritie vpō his felowe, ouer whom onely God hath power? Thou that art somwhat scrupulous, with what boldnes (I say) iudgest thou thy brother, whiche is stronger than thou art, for that he frely eateth, or because he in like sort vseth euery day? Or why doest thou whiche art stronger, disdaine at and disp•se thy weaker brother, as though thou were his maister, and not ra|ther his felow? Why doeth either of you both vsurpe Goddes authoritie* and preuent the daye of iudgement? One must not iudge an other. The onely iudge of all wyll geue sentence vpō all. For al shal once be brought before y• iudgement place of Christ, ther by his sentēce to be quited or cō|dēned, who throughly seeth the most hidden & secrete partes of our heart. Vntyl that day, let not one seruaunt play the lorde vpon an other. For this honoure hath he for him selfe onely reserued, as him selfe sayeth by the prophet Esai: as truely as I liue sayeth the lorde, all knees shal bowe* vnto me, and all tongues shal geue praise to God. In the meane season let euery man, asmuche as he can, with all his power endeuoure, howe he may for him selfe before this iudge make his accoumpte, and take heede that no man iudge others actes to the worse.

The texte.

> But iudge this rather, that no man put a stumblyng blocke, or an occasion to fail in his brothers way: For I knowe, & am ful certified by the lorde Iesus, that there is no thyng comen of it selfe, but vnto him that iudgeth it to be comen, to him it is comen. I• thy brother be greued with thy meate, now walkest thou not charitably. Destroye not him with thy meate▪ for whom Christ dyed. Cause not your treasure to be euil spoken of. For the kyngdome of God is not meate and drynke, but righteousnes, and peace, and ioy in the holy goost. For he that in these thinges serueth Christ, pleaseth God, and is commended of men.

If we may for this tyme iudge of any thyng, let vs for the tyme iudge of this, and deuise how one of vs may helpe another and that we neither do any man hurte, nor geue occasion of hurte, asmuche as we may. Let vs comforte them that stagger, & not make them desperate, no nor let vs* extinguishe the smolderyng flaxe, but enkendle it. If the persons digni|tie & worthynes wer cōsidered, the weaker should obey him, that is better learned, but christian charitie would, that the learned should sometyme geue place and beare with the weaker, but yet not so, that he consent and fauor his errour, but either to thentent that he may be amended, or els at the lest so stayed, that he offende not more greuously.

And in this matter to speake somewhat of my selfe, Moses in his lawe many yeres gon geuen vnto the Iewes noted certaine meates for vn|cleane, and the same meates in his language he calleth comen, as a man would say, cursed, of whō men might not lawfully eat, & certaine meates calleth he cleane, whiche euery man might lawfully vse. But now know I, and am by the spirite of Christ surely persuaded, whose pleasure was that the carnal part of the lawe should be abolished, that of his owne na|ture* no meate is there vnpure, and that there is no choyse of meate at al. But if any be vncleane, only to him it is vncleane, that so iudgeth of it, y• is to wete, to the weake and scrupulous it is vncleane, but to suche one, as is strong and a perfite christiā, nothyng is vncleane, but to them that are cleane, all thynges are likewyse pure. And yet perauenture somtyme it were well done, to abstaine frō that, whiche is of it selfe good and pure, not because Moses lawe so commaūdeth, but because brotherly charitte, whiche specially belongeth to a christian man, so requireth.

For if for thy bodily foode thy brothers conscience be hurte or greued, whom thou shouldest as tendrely loue, as thou louest thy selfe, then liuest thou to thy self, and remembrest not, what mutual charitie requireth, as whiche regardest not, but disdainest the fall & ruine of the weake, whiche thing thou mightest easly remedy. Were it (I pray you) so great a matter so long to abstaine frō lawful meates, vntil suche tyme as thy neighbor beyng in ieoperdye be holpen therby? And albeit thy brother be weaker, though he be ruder, then thou art, yet coūpt him not for so vile, as for thy meates sake to suffre him to be destroyed, for whose saluaciō Christ died. If suche one, as he is, the lorde estemed so greatly, then should he not of the for a trifle be dispised. Nor thynke it sufficient, that the thyng thou doest, be right & wel done, but moreouer prouide must y•, that in it there be no suspicion of euil, and beware lest that whiche to the is good, turne vnto other mennes harme, as it wyl, if menne among you see debate and strife for meate and drinke or for suche other smal trifles.

For as in the world to come, in the kyngdome of God (I say) there shal* neither be meate nor drinke, whiche are remedyes for this oure mortall state: so the doctrine of Christes gospel, and perfite christian life standeth neither in differēce of meates nor drinkes, as which are suche thinges as are not to godlines effectual. Rather must we study and haue minde vpō suche thynges, as may with vs be conueied hence to that heauenly life.

And what thinges bene they? Withoute doubte iustice, peace, ioye, whiche* are not gyuen by obseruyng differences of meates, but by the holy goost. Ianglyng for meates worketh malice and debate, it worketh sorowe, it worketh displeasures & grudges. But the spirite of god in stede

of dissēciō worketh peace, in stede of sorowe, causeth gladnes, for displeasure & wrōg, perfyte ryghteousnes. For as it belongeth to iustice to hurte noman: so to peace belongeth it, to stryue with noman, and the office of charitie is to trouble and greue noman. These are spiritual giftes of god, in these, who so serueth Christe, bothe pleaseth god, whyles he dothe suche thynges, as to hym are moste acceptable, and pleaseth also men, whiles he by diligente wayes auoydeth all suspicion & occasion of euyll. Carnall they be, whiche stryuen eche one with other for meates and dayes. They serue the spirite of Christe, that stande not in defence of theyr owne actes, but rather suche as charitably please eche one another, and chaunge themselfe into euery sorte to wynne all to Christe, fashionyng themselues to all mennes vsua|ges, to thentent they maye please euery man.

The texte.

> Let vs therfore folowe those thinges, whiche make for peace, and thynges where|with one maye edifie an other. Destroye not the worke of god for a litle meates sake. All thinges are pure: but it is euyl for the man, whiche eateth with hurte of conscience. It is good neither to eate fleashe, neither any thinge, wherby thy brother stombleth ei|ther falleth, or is made weake. Haste thou fayth? haue it with thy selfe before god. Hap|pye is he, that condemneth not hymselfe in that thing, whiche he alloweth: For he that maketh conscience, is damned, yf he eate: because he eatethe it not of fayth. For whatso¦euer is not of fayth, that same is syn,

We therfore, that are spiritual, leauyng suche contenciouse disputaci|ons let vs folow suche thynges, as make to peace, suche thynges, as nou|ryshe concorde, suche thinges, as encrease mutuall loue, and to be briefe, all such trade of lyfe, as maye make vs better, y• one maye the better helpe another, & not suche, as other maye therwith be offēded. This is the chiefe and principall poynte of our religion. Thou that arte stronger, beware y• for thy meates sake, thou destroye not the worke of God. Muche rather lose thy meate, than through occasion therof, y• thing be destroyed, whiche god redemed by y^e^ death of his sonne. As for meate is a thing, y• belongeth to man & is requisite for y^e^ ayde of worldly necessitie, but charitie is gods matier, when both be in ieopardy, let rather that gyue place, whiche bea|reth* lesse weight, not because in the meate eatyng there is any synne, or because one is pure, another vnpure, as the Iewes would haue it, or be|cause it is any offence to eate of euery kynde of meate, but because therby occasion of stoumblyng and misdeming is giuen, not because thou ea|test it, but because throughe eatyng therof, thou greuest thy weake and fe|ble brother, by meane wherof the meate, whiche by nature is cleane, forso|muche as thou in vsyng it regardest not thy neyghbours ieopardye, be|commeth vncleane. This poynte muste we so greatly take hede vnto, and thynke, that better it were altogether to

abstayne from fleashe, and to eate hearbes, yea altogether to forbeare the drynkyng of wyne, than by eating or drynkyng to gyue thy brother occasion of sclaunder.

Nor saye thou this agayne vnto me, why feareth he, where no nede is? myne owne fayth and conscience condemneth me not: nor saye thou what haue I with other mennes weakenes to do? Doest thou coūsel me to leaue myne owne mynde, and to folowe his, and so begynne to folowe and vse a certayne choyse and difference in meates? No not so. I require not of thee to folowe his weakenes, but rather for a tyme to condescende vnto it vpon hope of his amendmente. I allowe this confidence of thine, in that thou despiseste suche differences of meates, but yet hide and couer this thy boldnes, yf thou see that thy brother be lyke to fall into ieopardye therby. Be contente that god in the meane tyme knoweth and approueth* the strengthe of thy conscience. And yet muste the same for that tyme be dissembled, whyles thou auoydeste the daunger, and weakenyng of thy neighbours conscience, by leanyng & fashionyng thy selfe to his weak|nes. And in the meane tyme take hede of this, that where thou sayest, thou regardest no suche choyse of meates, that this thy saying come furth and procede of a strong cōscience, and not made for a colour to maynteine the pleasure, whiche thou hast to eatyng and drynking, nor for wantones. Beware also, leste, whiles thou dispisest and reprouest another for his su|persticion in abstaynyng from meates, thy self in thy conscience doubte, and so be more strong in worde, than thou arte in fayth. Blessed is that man, whiche is of that strengthe in faythe, that in the acte, which he amōg men approueth and maynteneth, he feele not within hym his conscience murmuring agaynst it, and in his hearte secretly condemne that, which in the face of the worlde it approueth. For who soeuer doubteth iudgyng w^{t} hymself y$^{•}$ it is vnlawful to eate, is euen by his owne conscience condēned. And why is he cōdemned? Because the acte he doth, cōmeth not of a strōg fayth, and an vpright conscience, but of a conscience grudgyng agaynste his doyng. For what soeuer commeth not of fayth, is ioyned with syn. For when a manne doubtyng of an acte whether it be euyll or not, whiche of it selfe is not euyll in dede, doth it yet nethelesse, he in so doyng declareth, y$^{•}$ he woulde do a verie euyll thyng in dede, yf occasion serued. Perfite god|lynes in whome it is, surely auoydeth all suche thynges, as haue but euen an apparence of euyll. Whoso of malyce doth synfully, is well wor|thy* to be reproued, yf suche one wyll not be refourmed, euen his company must be auoyded also. But when y$^{•}$ errour grow|eth by reason of infirmitie, he that is in suche errour muche more deserueth to be taught and warned, and not to be disdayned or mocked at.

The .xv. Chapiter.

The texte.

¶We whiche are stronge, ought to beare the fraylnes of them, whiche are weake, and not to stande in oure owne conceites Let eu•rie man please his neighbour vnto his welthe and edifieng. For Christe plea•ed not hymselfe▪ but as it is written: the rebukes of them▪ whiche rebuked the, fell on me What soeuer thinges are written af•re tyme, they are wrytten for our learnyng, that we through pacience and comfort of the scriptu¦res myght haue hope.

NOwe then yf we be stronger, than other, as we in dede* be, in somuche y• we herein nede nomā to giue vs coun|sel, yet muste we take hede, lest whyle we reproue an o|ther mannes small erroure and call it supersticion, we our selues fal into y•fer more haynous vice of arrogan|cie, but rather the stronger we be, the more besemeth it vs to beare with the weakenes of other. For as they, that are eyther elder, or stronger of body, vse not therfore to throw downe nor to trede vnder feete their yōgers, or suche as are not in strengthe able to matche w^{t} thē, euen as though god had for y• purpose geuē mē strēgthe, to hurte therwith, whome they wyll, but rather the stronger they de, the more shame coumpte they it, to hurte tender youthe, or feable olde age: so the more iudgement and learning we haue, somuche the rather are we bounde to temper oure selues to the weakenes of other, rather than, why|les we are of our learnyng proude, and highly stande in oure owne con|ceyte, we prouoke to anger our weake brother, rather than either to suffer hym, or to cure his disease.

Let noman therfore for his gyfte please hymselfe, as though it w•re gi|uen hym to brag therwith, out let hym rather dispysyng hymsefe, please his neyghboure, not that he shoulde for euerye purpose do so, but to do hym good therwith, and to make hym better, than he is. And this waye of curyng other mennes erours, Christ hymselfe taught vs, whiche beyng the very fountayne of al goodnes, vsed not the same as one y• pleaseth him selfe, to the auauncyng of his owne glorie, but to helpe suche, as were out of the waye and had but weake & feeble consciences, not onely despised the glorie, whiche he was worthy of, but was contented to be spitefully hand|led, euen as Dauid inspired with his spirite sayde before, that it shoulde be, in his .ix. psalme: the rebukes of them, whiche rebuked the, fell on me.* Which sentence is not only wrytten in the psalmes to thentent we should know it, but to folow it also, by his ensample learning, how

paciently and myldely our neyghbour should be suffered and borne with, vntyll suche tyme as he growe vp and be rype in Christes religion, and haue caste of his weake chyldyshnes. As he therfore submitted hym self to our vilenes, to thend he would by lytle and lytle exalt vs to a hygher state: so meete is it also that we of hym take example, how to allure our neyghbour to true

godlynes, the example wherof layde playnly before oure iyes, as it were in a table in holye scriptures, muste we continually haue in remēbraunce, that as he bought vs not by any worldly meane, but by his sufferaunce redemed and saued vs, and for his humblenes sake was finally exalted to trewe and perfite glorie: so lykewyse shoulde we throughe sufferaunce of the weaker and the comforte of holy scriptures prouokyng vs to doe as Christe dyd, truste to receyue suche rewarde as is prepared for all suche, as folowe his steppes.

The texte.

> The god of pacience and consolacion graunt you to be lyke mynded one towardes another, after the ensample of Christ Iesu, that ye all agreyng together, maye with one mouthe praise god, y• father of our lord Ies{us}. Wherfore, receyue ye one another as Christ receyued vs, to the prayse of god. And this I saye, that Iesus Christe was a minister of the circumcision for the truthe of god, to confirme the promises made vnto the fathers: and that the Gentiles might prayse god for his mercye, as it is written: For this cause I wyll prayse the among the Gentiles, and syng vnto thy name. And agayne he sayth: Reioyce ye Gentiles with his people. And agayne: prayse the Lord al the Gentiles, and laude him al ye naciōs together. And agayne Esai sayth: there shalbe the roo•e of Iesse, and he that shall ryse to raigne ouer the Gentiles: in hym shall the Gentiles truste. The god of hope fyll you with all ioye and peace in belieuing, that ye maye be riche in hope through the power of the holy ghost.

The general rule and summe of your profession is peace and concorde. And therfore beseche I god the authour of pacience, and hym, whiche by his secrete wrytynges encourageth vs to sufferaunce, withoute whose helpe we can do nothyng at all, that he vouchesaue to graunte, that ye be in one mynde and consent knyt together, therin folowyng the example of Iesus Christe, who nothyng somuche praysed vnto vs, as mutuall loue and concorde. And by this waye shall we well auaunce the glorie of* god, the father of Christe Iesus, yf as he taught and dyd towarde vs, we lykewyse do one to another: and by this meane shall men also vnderstand that we

are vnfaynedly Christes scholers, if as ye in one assente speake of Christe, ye through brotherly consente declare also, that ye are all knytte together in one mynde. Among you therfore whiche are Gentiles called from your ydolatrie to Christe: and you y• are Iewes called from the sha|dowes of the law to perfite righteousnes, let there no dissencion remayne, but labour rather gladly to please eche one another of you. Receyue and maynteyne eche other of you with your healping hande, euen as our mai|ster Christe gladly receyued you, not coumptynge vpon the offences of your former lyfe, but brotherly embracyng you, & all to thentent he would among men set furth the glorie of God his father, that ye doyng as he did one to another of you, his owne glory myght also be set out and spreade a|brode. Christe pleased both kyndes of men, fyrste the Iewes, to declare that* god the father was trewe in his worde, whiche perfourmed to theyr poste|ritie euē the same thing, that he in his prophetes sayinges had promised to theyr forefathers, because they should gyue him thākes, whose good lucke was to receyue y• truthe of such thynges, as Moses law in figures & sha|dowes only represented. Christ pleased also the Gentiles, whiche had no suche promyse made vnto them, to thentent they beyng receyued into this

welthy state, withoute any deserte, yea without any hope therof shoulde for that magnifie the goodnes of god. To thentent (I saye) the Iewes shoulde be glad, that they haue at the laste attayned vnto that they haue long loked for, the Gentiles also because they haue that thei loked not for. That this shoulde so be, was by the counsell of god long before decreed. For in the psalmes this wyse speaketh Christe to his father: For this cause* wyll I set furthe thy glorie among the Gentiles, and vnto thy name syng a song of prayse. Agayne in the canticle of the Deuteronomie it is sayde: Reioyse ye Gentiles with his people. And agayne in the. Cxvi. Psalme: Prayse the lorde all ye Gentiles, and laude hym all ye nacions together. Agayne the same also long before prophesied Esaie saying: Ther shalbe in that daye the roote of Iesse and he that shall ryse to raigne ouer the Gē|tiles, and in hym shall the Gentiles trust. And now ferther I beseche god, whiche by his prophetes saying hath put you in this hope, that it maye please him now more aboundantly to perfourme that thing in you, which he long synce promysed to do, that all heauines and dissencion secluded, it maye please hym to fulfyll you with all ioye and concorde, & that through faythe: that the hope whiche ye haue now already conceyued of god, maye dayly more and more be enriched and encreased through a confidence of a good and a cleare cōscience, throughe the mighty power of the holy ghost.

¶ I my self am full certified of you (my brethren) that ye also are ful of goodnes, and filled w^{t} all knowledge, & are able to exhorte one another. Neuerthelesse brethrē I haue sumwhat more boldely wrytten vnto you, partly to put you in remembraunce through the grace y$^{•}$ is gyuen me of god: that I should be the minister of Iesu Christe among the Gentiles, and should minister the gospel of god▪ that the offering of the Gentiles might be acceptable, and sanctified by the holy ghost. I haue therfore wherof I maye reioyce through Christe Iesu, in those thynges whiche pertayne to god. For I dare not speake of anye of those thinges, which Christ hathe not wrought by me, to make y$^{•}$ Gētiles obe|dient with worde and dede, in mightie signes and wonders, by the power of the spirite of god: so that from Hierusalem, and the coastes rounde about vnto Illiricum, I haue fylled all countreyes with the gospell of Christe.

And this speake I not, because I mistrust your goodnes, as of whome* I am thus ferfurth persuaded, that ye of youre owne good wyll are ful of charitie, and endewed with suche knowelege, as are without my councell able to gyue eche other of you in these matiers good aduise. But yet haue I sumwhat familiarly and liberally wrytten vnto you, not to teache you, as ignoraunte, neither to commaunde you, as people ylwylled, but to put you in remembraunce what is beste to be done, to thentent that it whiche ye well know muste be done, and your selfes frely doe, ye do the same more plentifullye throughe myne encoragyng, in this behalf doing my duetie committed vnto me by god being therof vnworthy, folowyng the wyl and pleasure of Iesus Christe, whose worke I labour in, to the vtterest of my power▪ that by the auauncyng of the glorie of his ghospell among you, whiche are Gentiles, I maye vnto hym offer a pure sacrifice. And this thynke I to hym a moste accepted sacrifice yf I offer you vnto hym in suche cleannesse, as besemeth hym, euē as a holy sacrifice, and pourged not wyth carnall cerimonies, but with the holy ghost, whiche is the onlye authoure of perfite holynes.

And synce I see, that I haue alreadye in manye of you brought this to* passe, surely I maye lawfully glorie, not bosting myselfe before the world, but reioysing before god of my prosperouse preachyng, for whiche yet nei|ther thanke I my selfe, nor my labour, but Iesus Christ, whose deputie I am, by whose assistēce I execute the office of preachyng cōmitted vnto me. My mynde can not abyde to make rehearsall of other mennes actes, leste in so doyng I might seme to take vpon me the prayse, which they haue de|serued: but only speake wyl I of suche thinges, as Christ hath by my own ministerie done, whiche is, that the wycked Gentiles all gyuen to ydola|trie, are nowe become obedient to the gospel, moued therto partely

by my wordes and deedes, and partely by the great myracles and wonderfull* workes by me shewed, for the establyshment of my doctrine, shewed (I saye) not so muche by my power and strength, as by the myghtie power of the spirite of god, to whome I am nothyng els, but as an instrument and minister. So that then whyles I thus glorie of the luckie successe of my preachyng. I do not so muche auaunce my owne glorie, as the glorie of Christe. And in this behalfe do I lawfullye glorie, whiche in suche sorte gyue the prayse of my preachyng to god, that I yet therin gyue place to no manne.

The texte

> ¶ So haue I enforsed my self to preache the gospel, not where Christ was named, leste I shoulde haue buylte on another mannes foundacion: but as it is written, to whō he was not spoken of, they shall see: and they that heare not shall vnderstande. For this cause I haue •ene ofte let (and am let as yet) that I coulde not come vnto you: but now seyng I haue nomore to do in these countreyes, and also haue bene desirouse many yea|res to come vnto you, whensoeuer I take my iourney into Spayne, I wyll come to you, for I trust to see you in my iourneye, and to be brought on my waye thitherwarde by you, after that I haue somewhat enioyed your aquaintaunce.

Nor haue I preached the gospell after a commen sorte, but haue vn|tyl this tyme preached in suche countreies, where Christes name was not yet hearde of, and laboured busilye for that prayse at goddes hande, that by me the foundacions of christian religion myght be more enlarged, and the compasse of his dominiō more spread abrode. Nor mynded I to build vpon the foundacions▪ whiche other of the apostles had layde, because as it is a harder poynte to sette vp the begynnynges of religion, than to mayntayne that, which is set vp already, so thought I that this acte more belonged to the gospel, specyally synce I perceyued, that it was so long be|fore sayde by the moste holy prophete Esai? To whome (sayth he) he was not spoken of, they shal see, and they that hearde not of hym, shall vnder|stande. And this desyre to enlarge the faythe of Christe hathe so greatlye* troubled me, that hitherto I coulde not see you, albeit I was verye desy|rouse to do so, but wheras I oftentymes purposed to come thither vnto you▪ busines styll hindered me, I thinke the spirite of Christ so gouerning me. But nowe after that I haue gone ouer all Achaia and Macedonia, in whiche countreyes I see no place, but that in it I haue set the foundaciōs of christian fayth, and am nowe this manye eares in great desyre to see you, I truste I shall haue occasion to satisfye this my desyer, that when I

go into Spaine, by the way thitherwarde I shal see you, and by you be brought on my way thitherwarde, and yet not before that I haue taryed with you for certaine daies, & haue with your good cōpany partely satis|fied my desyre. And this (I trust) by y• fauor of Christ shal shortly be done.

The texte.

> Now goe I to Ierusalem, and minister vnto the saintes. For it hath pleased them of Macedo••a and Achaia to make a certaine distribucion vpō the poore saintes, which are at Ierusalem. It hath pleased them verely, and theyr debters are they. For if the gentyles be made partakers of theyr spiritual thinges, theyr duetie is to minister vnto thē in bodily thynges. When I haue perfourmed this, & haue brought them this fruite sealed, I wyl come backe againe by you into Spaine. I am sure, that when I come vn|to you, I shal come with aboundaunce of the blessyng of the gospel of Christ.

But at this present tyme purpose I to go to Ierusalē, to deliuer vnto the poore Iewes that there are, & are christian men, the free almes of the Macedonians, & of them that dwel in Achaia, deliuered by them vnto me For so to do they thought good, that with a sūme of mony indifferētly ga|thered of suche as were disposed frely to geue, to refreshe the pouertie of some that are at Ierusalem, whiche beyng poore in substaunce, are yet in godly religion riche. Noman cōpelled thē so to do, but so thought they, &* in my mynde, therin they thought well, forasmuche as they are bounden vnto them for religions sake, deliuered fyrst vnto them at theyr hād. And for that cause synce the people of Ierusalē fyrst departed the doctrine of Christ with the gētiles, reasonable it is, that they again depart with thē with some part of theyr mony, with suche vile reward recōpensyng ye pre|cious treasure whiche they haue receiued. Thone sorte frely departed wt suche treasures, as belong to y•helth of the soules, the other frely & wyl|lyngly geue that, whiche appertaineth to bodily necessities. Therfore as* sone as I haue herein done my duetie, & deliuered this mony to them, to whō it is purposed, (for both mynde I to deliuer it my selfe, & the money sealed, lest either any part therof be by some deceitfully takē away, or els lest my selfe might be suspected, as one y• hath taken some part therof, be|cause I labor in an other mans busines for nothyng) I wil in my iourney to Spainward go by you. And though I make hastie spede into Spain to preache the gospel vnto them, yet wil I not thinke it paineful to tary & spende some tyme among you, nothyng doubtyng, but that when I shal come vnto you, I shal so come, & find you suche, y• my cōmyng shalbe to y• great glory & praise of Christ, whiles both ye wt godly mindes receiue me merily, & I through the helpe of God in al pointes satisfie your desyres.

The texte.

> I beseche you brethren for our lord Iesus Christes sake, and for the loue of the spirit that ye helpe me in my busynes with your praiers to God for me, that I may be deliue¦red from them, whiche beleue not in Iewry: and that this my seruice whiche I haue to do at Ierusalem, may be accepted of the saintes, that I may come vnto you with ioy by the wyll of God, and may be with you refreshed. The God of peace be with you al. Amen.

In the meane season I beseche you for our lorde Iesus Christes sake, and for the vnfained charities sake, whiche we haue by his spirit receiued that forasmuche as I can not yet presently haue your cūpany, that at lest in your godly prayers & peticions made vnto God, ye wyl helpe me la¦bouryng & trauailyng in suche daūgerous busines, as I do, that by his helpe I may be deliuered frō the misbeleuers that are in Iury, & suche as resist the gospel of Christ that theyr malice hinder no part of the fruit of

our preachyng, and that this myne office in deliueraunce of this money, whiche I am now about to make at Ieru••lē, may without any lette be pleasaūt & thākeful to the good & deuoute people there, that when this is* done, as I would haue it, both my comyng by y• wyl of God may be vnto you ioyful, & that I may after great labors taken, be a whyle among you refreshed. But to finishe the exhortacion that I begunne, I beseche, that the God of true peace, the father, author & mainteiner of cōcorde, may al¦way abide among you, whiche as resisteth & goeth farre from proud and sedicious persons, so is he gotten & kept with mutual cōsent & agrement.

The .xvi. Chapiter.

The texte.

> I commende vnto you Phebe our syster, (whiche is a minister of the congregacion of Cenchrea) that ye receiue her in the lorde▪ as it becōmeth saintes, and that ye assist her, in whatsoeuer busynes she needeth of your ayde. For she hath succoured many, & myne owne selfe. Grete Prisca & a••o Aquila, my healpers in Christ Iesu, whiche haue for my life layd doune theyr owne neckes. Vnto whō not I onely geue thākes, but also all the cōgregacions of the gentiles. Likewise grete the cōgregacion, that is in their house. Salute my welbeloued •penetes, whiche is the fyrst fruite of Achaia in Christ. •rete Mari whiche bestowed muche labor ou vs. Salute Andronicus and Iunia my cosyns, and prisoners with me also▪ whiche are well taken among the Apostles, and were in Christ before me. Grete Amplias my beloued in the

lorde. Salute Vrbā out helper in Christ, and Stachis my welbeloued. Salute •ppelles approued in Christ. Salute them, whiche are of Aristobulus houshold. Salute Herodian my •yusman. Grete them that be of the houshold of Narcissus, whiche are in the lorde. Salute •riphena & •riphosa, whiche women labor in the lorde. Salute the beloued •ersis, whiche lab•red muche in the lorde. Salute •ufus chosen in the lorde, and his mother and myne. Grete Asin|critus, Phlegon, Herman, Patrobas, Mercurius, and the brethren, whiche are with them Salute Philologus and Iulia: Nereus and his sister, and Olimpa, and al the saintes, whiche are with them. Salute one another with an holy kysse. The congre|gacions of Christ salute you.

BVt yet by these letters I commende, vnto you our si|ster Phebe, who went hence vnto you, to whom I deli|uered these letters to be brought thither, who hath w^{t} all diligence succoured and sustained the christian con¦gregacion at Cenchris, desiryng you so to receiue and vse her, as is mete for such a woman to be receiued, as* for good people hath done muche, and to ayde her in al suche thynges, as she shall neede to haue your healpe in. And surely mete it is, that ye helpe her, forasmuche as she hath oftymes both succou|red many other good people and me also. Grete in my name Prisca, and her husbande Aquilla, whiche is a Iewe, of the countrie of Pontus, whi|che holpe me, when I was in ieopardie of the Iewes, liyng in watche for me, and that did he, lest through some naughtie people the preachyng of* Christes doctrine might be setted, so farfoorth, that for defence of my life they put them selues in ieopardy of theyr owne, as folke redy to auēture theyr liues for the sauegarde of myne, for whiche goodnes not onely I geue them thākes, but with me al the congregacions of gentiles, partly because they do for other likewyse as they haue done for me, & partly be|cause they thynke, that the benefite, whereby I was saued, generally be|longeth to all men. And salute not them onely, but also all theyr family. Grete Epenetus, for his laudable maners well worthy to be so called, &

to me for this specially beloued, because I maye well call hym the fyrste fruites of Achaia, as whome of all that countrey I fyrst brought to Chri|stes religion. Greete Maria, whiche not without ieopardye and payne, hath done muche for me. Greete ye Andronicus and Iunia, bothe my co|syns and also imprysoned somtyme with me, whiche are among the Apo|posties* wel taken, and in the number of the. lxxii. famouse in godly religi|on, yea whiche go beyond me in this tytle of dignitie, that they professed Christ, before I dyd. For yf we lawfully honoure suche, as were

fyrst borne of theyr parentes, how muche more lawfully ought we to honoure them, that are fyrst borne agayne in Christe? Salute Amplia, whome for his singular godlynes sake I loue with all my hearte. Salute Vrban the fe|low and helper of my labours, in suche thynges, as apertayne to Christes gospell, and Stachis his felowe, whom I tenderly loue. Salute Apelles, whiche hath by many affliccions sufferyng for Christes sake bene well as|sayed, tryed and founde sure. Salute them that are of Aristobulus hous|holde. Salute Herodion my kynsman. Greete them, that be of the house of Narcissus, especially them, that are new borne in Christe. Salute Try|phena and Tryphosa, whiche women with theyr busye labour and care promote the gospell. Salute Persis, whome I •yngulerlye loue as one y• hath taken muche payne in auauncyng the gospel of Christ. Salute Ru|fus a vertuouse and a religiouse man, and his mother whome I coumpte euen as myne owne mother also. Salute Asyncritus, Phlegon, Hermes, Patrobas, Herman, and other brethren, that are with them. Salute Phi|lologus, and his wyfe Iulia, Nereus and his syster, and Olympa, with al good people, that lyue with them. Salute eche one another of you with a holy kysse, with a chaste kysse, without dissimulacion, and suche one, as maketh a playne profe of perfite concorde. All the cōgregacions of Christ salute you, whose good wyll and loue borne vnto you I well knowe. And* this thyng I desyre you brethren to beware of them, which sowe deuision, & gyue occasion of euyll among you, labouring to bryng you into a newe kynde of doctrine, contrarie to that ye haue receyued, laboryng to myngle christian religiō and Iewyshe ceremonies together. Knowe suche, that v|pon the same ye maye auoyde them. And it is not hard to know them. For they teache not sincerely right doctrine, nor go vnfaynedly aboute Chri|stes busynes, but go aboute theyr bealyes and other aduauntage, whyles they with flatteryng and pleasaunt wordes, rather than with holsome, deceyue simple mennes myndes, whom they easely deceyue vnder the co|loure of holynes. For your obedience is in euery place spoken of abrode, for the whiche I am very glad.

For the fyrst step to godly lyfe is to be obedient. But yet muste euery man diligently take hede, whom he doth obeye. Simplenes is a thyng worthy* prayse, but because the same suspecteth nothyng, it is oftetymes deceyued. Wherfore I would haue you in suche sort to be simple, that ye neither hurt nor deceyue any man, but yet be wyse & well aduysed to folowe suche thyn|ges, as are good, and to auoyde suche thynges, as corrupt godly lyfe. I am not ignoraunt, that there be many, y•resiste the gospell of Christ, which by Satan labour to let mennes saluacion. Some persecute, some vnder

a false coulour of religion drawe men from Christ, & allure them to Mo|ses law. Do ye nomore but continue on, god wyl assiste your endeuoures, who being your defēder, no cause haue ye why to feare. For as he is migh|tier so wyll he trede downe, & breake into pieces Satan your mortal ene|mie, and wyth his power ouercome & bryng hym vnder your feete, and y• within short time. The grace of our lord Iesus Christ be alway w^{t} you al.

The texte.

> Timothie my worke felowe, and Lucius and Iason, and Sosipater my kynsmen sa|lute you. I Tertius salute you, whiche wrote this epistle in the lorde. Caius my hoste & the hoste of al the congregacions saluteth you. Erastus the chamberlayne of the citie sa|luteth you And quartus a brother saluteth you. The grace of our lorde Iesu Christe be with you all Amen.

Timothie of Derbe my companion in preachyng y^{e} gospel greteth you, & with him Lucius and Iason of Thessalonica, & Sosipater the sonne of Pyrrhus of Beroe, my kynsmen. And I Tertius salute you, whiche for a charitable zeale borne towarde you wrote this epistle, whyle Paule endy|ted* it. Caius also one among fewe of them, that I baptized, saluteth you, at whose house I nowe lodge, and not onlye I, but all the congregacion of christiā men, to whō all he is a gentill hoste, when nede is. And Erastus chamberlayne of the citie of Corinthe saluteth you. And also Quartus a brother. The fauer of our lorde Iesus Christ be alway with you al, which my desyre god graunt to establishe and make sure.

The texte,

> To hym, that is of power to stablyshe you accordyng to my gospel, and preachyng of Iesus Christ, in vtteryng of the misterie, whiche was kepte secrete, synce the worlde be|gan, but nowe is opened by the scriptures of the prophetes at the commaundemente of the euerlastyng god, to stere vp obedience to the fayth published among all nacions: to y• same god, whiche alone is wyse, be honour & prayse through Iesus Christ for euer. Ame.

To hym that without my helpe is of power and able to stablyshe & con¦firme you in this kind of life, which ye haue by my ghospel learned, wherin* I preache Iesus Christe, by whiche gospell Moses lawe is not vtterlye abolyshed, but the secrete purpose of god, whiche many yeares paste hath ben hydden, is now accordyng to the olde sayinges of prophetes through the brighte lyght of the gospell spreade abrode and opened, and that by the ordinaunce and commaundement of god, who hathe put vs in truste to preache and declare the same secrete misterie,

that when the secret point of religion expressed in the gospell is playnly shewed to all men, wherby all worshipping of deuils is abrogate, and the ceremonies of Mo|ses law cease, all shoulde through fayth be obedient, and submit themselfe to god, who only hath the true wysedō, to hym (I saye) geue we thankes through Iesus Christ, to whom be glorie and prayse for euer. A|men.

FINIS.